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EDITORIALS

THE NATURE AND WORK OF THE CHURCH

Following up the promise made in the November issue that the Recorder would continue to present materials relating to the topics discussed at Edinburgh and Oxford, we are presenting in this issue several further articles on THE NATURE AND WORK OF THE CHURCH. Several viewpoints on this subject have already been presented to our readers in the articles by Rev. Michael Bruce and Rev. R. E. Wood in the August issue and in the letter to the Editor from Rev. T. Gaunt, which appeared in the October issue. Each of these writers represents some aspect of the Anglican position. In most of the present articles we get viewpoints quite different from those previously given. No doubt each of these will make some contribution to our understanding of the nature and function of the Church. Let us hope that the Church in China will be able to take the best from all and thus bring into being a Church as nearly in harmony with the purpose of God as possible.

In many cases the Chinese Church has had to begin where the early Church did; that is, with the Church in the home or with meetings held by small groups of believers in almost any kind of place that they could find. Moreover, these groups have, by the very necessities of the situation, been compelled to appoint elders and deacons to look after their interests. In such cases the Christian groups in China have had the opportunity of growing and developing in ways similar to those of the early Church. For these the New

Testament pattern, as found in the records in all its simplicity, has given a very natural lead. But in other cases the introduction of the Church into China has been accompanied by a very highly organized setup of ecclesiastical machinery, by elaborate forms of worship and by intricate theological beliefs, such as have been developed in the long course of the history of the Church in the West. In many cases this must be quite confusing to our Chinese associates. However, looking at it from another standpoint, this multiplicity of forms and procedures has furnished them with a variety of patterns. Thus they have the advantage of acquaintance both with the practices and teachings of the primitive Church and with those of the subsequent branches of the Church in the West. Such a multitude of patterns will work against the uncritical adoption of any one form on the part of Chinese Christian leaders. They will be, and have already been, forced to ask the reason for many things they find in the Church as it has been introduced into China by a bewilderingly large number of denominations from many Western nations.

We are especially glad to be able to present one Chinese viewpoint on this subject. We trust that this will be just the beginning of fuller expression on the part of Chinese leaders. Perhaps we may assume that, as in this case, the Chinese will incline towards the simpler patterns, free from many of the more highly developed forms found in Western churches and the subtler interpretations of the practices and teachings of the early Church found in highly developed ecclesiastical organizations. This may be for the best. Beginning with the simpler forms, the Chinese Church can, after due deliberation, take over whatever of good they see in the more highly developed Churches. Here, as in other things, the Chinese Church has the opportunity of skipping over much of the long and well-beaten trail of the older Churches, of jumping from the wheelbarrow stage into the aeroplane stage. We can only ask that the Chinese Church go forward under the guidance of God's Spirit to build the kind of Church which shall be the best possible expression of the purposes of God for the Chinese people.

THE CHURCH AND WAR

A SPIRITUAL CHALLENGE

It has been said that one of the greatest problems before the Church today is that of freeing the world from war. At the Oxford Conference this topic was given much attention. The Conference finally declared;

"Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are incidents in a world to which the Church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of truth. War is a particular demonstration of the power of sin in the world, and a defiance of the righteousness of God as revealed in Christ Jesus, and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

We are told that "Today is dark with the shadow of tomorrow's war." This "shadow" is more than a shadow to us who live in the midst of this Eastern conflict. We are experiencing at first hand the terrible destruction of lives and property which war entails. No adjectives are strong enough to portray the horrors of war as it is now fought. And yet the nations are madly preparing for war on a greater scale than ever in the past—and with much more deadly weapons, in spite of the common assertion that another world war will mean the destruction of civilization.

Does not the Church of Christ then have a tremendous responsibility in this matter? It is claimed that if the Church of Christ in all the world would rise up as one unit and declare that wars must cease, the militarists would find it impossible to plunge the nations into war. If this is true, and we believe it is if the Universal Church would say it in deeds as well as words, then how can the Church escape her responsibility?

But how can the Church stop war? A desk motto reads, "War will stop when you refuse to fight." While there is a deep truth suggested in this motto it sounds altogether too easy. The causes of war are deeprooted and we cannot expect war to stop until these are destroyed. What then can be done? Maude Royden tells us wars will not cease until we have developed the "emotions of peace" to the point where we cannot endure the thought of war. This is somewhat in line with the theory of Schweitzer that the only true basis of ethics is "reverence for life." In attempting to interpret the mind of Christ we more commonly speak of this as "respect for personality," or the recognition of the value of each individual.

Others make their appeal to reason. In an address before the Pre-Assembly Conference on Social Education and Action at the time of the last General Assembly of the Presbyterian Church in the U.S.A., Dr. C. P. Hall made this appeal to reason on the basis of experience gained from the Great War. He claimed (1) that war does not pay, (2) that war destroys the lives of the best of mankind, (3) that war digs falsehood deep into life and (4) that war is a futile method for achieving good ideals. This list could be extended indefinitely. Dr. Clutton-Brock in "The Cure for War" holds that we must appeal to both the emotions and reason. He writes, "We need a like alliance between intellect and passion in favor of peace; that is to say, we need to rediscover Christianity."

But Christianity is more than an "alliance between intellect and passion in favor of peace." Christianity is redemptive love in action. The Oxford Conference was in line with this when it declared that "The Church, confessing its faith in redemption through Jesus Christ, sees in every man a 'brother for whom Christ died.' In time of war, as in time of peace, it should pray not only for the nation in which God has placed it, but also for the enemies of that nation. It should proclaim and obey the commandment of the Lord, 'Love your enemies.'"

"We need to rediscover Christianity"—that is a startling challenge for the Christian Church! Dr. C. C. Morrison, editor of

the Christian Century, after attending the Ecumenical Conference at Oxford writes, "For more than a hundred years the Church has been engaged in the solemn business of forgetting its gospel." Perhaps these writers are the true prophets of our day. Certainly it is true that until both the "intellect and passion" of the Church are brought into conformity with the Spirit of Christ, which is the spirit of love, she will be impotent to withstand the forces of hatred and oppression in the world. If this is true, then those are right who assert that the solution is after all a spiritual one. If we are going to abolish war, both the Church and the world will have to attain to a new mind. The spirit of sacrificial love and goodwill will have to supplant selfishness and pride and hate. But this way of love and goodwill does not come naturally. As Dr. P. C. Hsu stated, in addressing a recent meeting of the Shanghai Missionary Association, the way of love as a standard of conduct in life is superhuman; it is only by God's grace that men can attain to it. From the spiritual standpoint then there is only one way to end war—the way of love. Love must dominate both our passions and our intellects.

PRACTICAL SUGGESTIONS

But this spirit must be worked out in practical ways. This principle of love, which goes beyond mere justice, must carry over into international relations. What concrete moves are possible at this time? Dr. John Haynes Holmes, in a recent article on "A Statesmanship of Peace," gives us his practical suggestions. He says,

"What is this statesmanship of peace which I would summon at this hour to meet the challenge of a war-mad world? I present it here in summary in the words of the great English novelist and essayist, Mr. Aldous Huxley, as given in his pamphlet, 'What Are You Going To Do About It?'

The greatest monopolistic powers should immediately summon a conference at which the unsatisfied powers, great and small, should be invited to state their grievances and claims. When this has been done, it would be possible, given intelligence and good will, to work out a scheme of territorial, economic and monetary readjustments for the benefit of all. That certain immediate sacrifices would have to be made by the monopolistic powers is inevitable. These sacrifices would be in part sacrifices of economic advantages, in part, perhaps mainly, of prestige—which is the polite and diplomatic word for pride and vanity. It is unnecessary to go into details here. Suffice it to say that there would have to be an agreement as to the supply of tropical raw materials, an agreement on monetary policy, an agreement with regard to industrial production and markets, an agreement on tariffs, an agreement on migration."

Dr. Holmes continues, "This, may I say, is statesmanship—the only statesmanship which will save the world to peace. These are the policies of such statesmanship—the pooling of territories and raw materials, the sharing of markets, the stabilizing of currency, the establishment of trade agreements, and the facilitation and wise control of immigration, to which I would add the outlawry of war, the freeing of subject peoples, and the progressive and

simultaneous disarming of the great powers, all to be directed and administered by international conference, out of which would proceed in due course the political instruments of a true international life. Such policies will require sacrifices, of course, but as Mr. Huxley says, 'The necessary sacrifices are negligible in comparison even with those which are at present being demanded by the mere preparation for another war.' " This program for peace agrees with that of Secretary of State Hull, who, after declaring that "War is not an act of God, but a crime of man," says, "Only as the world's economic health is restored will individuals and nations develop again adequate resistance to the psychological madness that makes possible internal and external strife. Only as constructive economic effort once more fully engages the energies of mankind, as the machinery of production and distribution regains and expands its scale and speed of operation, as sterile unemployment is replaced by fertile toil, will the nations of the world restore and develop their economic prosperity in full and sound measure and turn their thoughts away from war and towards lasting peace." And again, "We are learning the lesson that peace can be obtained by bringing contentment to the people of the world. They can be made content by assuring the satisfaction of their needs, removing from them the oppressive fear of hunger and privation. The world's equipment for production is amply adequate to accomplish this. When required, it can expand further to meet new needs and greater desires. All that is lacking is world-wide cooperation and the will to make use of the instruments of action which are at our disposal." Dr. Stanley Jones summed this up concisely when he said that "It is in the arena of the economic that the next battles for Christ must be fought." But this demand for economic adjustment challenges individuals and the nations at the same point as the way of love—at the point of selfishness.

All will agree, I think, that war is the most irrational activity of the human race at the present time. Our scientists are coming more and more to define it in terms of a mental and spiritual disease—a phobia. A committee of 339 psychiatrists of thirty nations, sponsored by the medical association of the Netherlands, has addressed a manifesto to the world declaring "that war is insane, in the strict medical sense of the word." In an illuminating article, Dr. Paul P. Sweet, writing as a medical man, holds that certain nations which have been largely deprived of colonial possessions are suffering from the disease called "claustrophobia," or the fear of closed places. He divides the great Powers into the "have gots" and the "have nots," and holds that there can be no peace until the "basic conditions that lead to war" are removed. Here is a timely warning to the "have gots." Professor Walter Rauchenbusch expressed the situation in somewhat different terms when he wrote that "as soon as one nation no longer recognizes its social unity with another nation, all morality collapses, and a deluge of hate, cruelty and lies follows. The problem of international peace is the problem of expanding the area of love and social unity."

THE ULTIMATE SOLUTION

We are back then to our earlier conclusion, that the ultimate solution of the problem of war must be on a spiritual level. There must be a thorough mixture of spiritual quality with economic and social readjustment. This is suggested by the title of Kagawa's recent book—Brotherhood Economics. There must be brotherhood on a world-wide scale. But spiritual solutions are so different in their ways of working that the unregenerate mind, or the mind not saturated with the idea of brotherhood, cannot understand them. First, take the question of time. Some one has pointed out that one of the great differences between the true pacifist and the militarist is in the appreciation of the value of time. The militarist is impatient. He must settle things in a hurry, and so by force. The believer in the way of love, on the other hand, is able to wait, to take the long view of things. He sees God's purposes working out in time and recognizes that the *ultimate* victory is with the right. He relies, as did the Christ, on the higher qualities of the mind and soul. He has learned something of the patience of God.

Then take the question of force. Christ is portrayed in Revelation as a lion and at the same time as a lamb. What a paradox! The lion stands, in the symbolism of the time, for strength. But the lamb stands for humility and gentleness. What a combination of strength and gentleness we find in the Christ of Galilee! When will the Church be able to manifest to the world the fortitude and courage of the conquering Christ, coupled with his humility and gentleness?

The resort to force often is not only a confession of impatience but also of lack of confidence in the justice of one's cause. Bishop McConnel of the Methodist Church in America tells how he was once walking down the streets of Ningpo when he saw two Chinese surrounded by a crowd and vehemently talking to each other. He enquired of a passing European what it was all about. The foreigner replied that this was a Chinese fight. "But," he replied, "I have been here five minutes and neither has struck the other yet." He was informed that he did not understand the psychology of the Chinese people. "In a Chinese fight the contestant who strikes first indicates thereby that his ideas have given out." By that act he would acknowledge the lack of reason in his position. The Church and the world may yet learn that the way of love is after all the only reasonable way of life for both individuals and nations.

The emotions of peace, an intellectual understanding of the insanity of war, and redemptive love, these three—and the greatest of these is love.

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WAR-TIME ADDRESSES OF YOURSELF AND OTHER
SUBSCRIBERS WILL BE GREATLY APPRECIATED.

TENNYSON'S VISION

Men, my brothers, men the workers, ever reaping something new:
 That which they have done but earnest of the things that they shall do:
 For I dipt into the future, far as human eye could see,
 Saw the Vision of the world, and all the wonders that would be;
 Saw the heavens fill with commerce, argosies of magic sails;
 Pilots of the purple twilight, dropping down their costly bales;
 Heard the heavens fill with shouting, and there rain'd a ghastly dew
 From the nations' airy navies grappling in the central blue;
 Far along the world-wide whisper of the south-wind rushing warm,
 With the standards of the peoples plunging thro' the thunder-storm;
 Till the war-drum trobb'd no longer, and the battle-flags were furl'd
 In the Parliament of man, the Federation of the world.
 There the common sense of most shall hold a fretful realm in awe,
 And the kindly earth shall slumber, lapt in universal law.
 So I triumph'd ere my passion sweeping thro' me left me dry,
 Left me with the palsied heart, and left me with the jaundiced eye;
 Eye, to which all order festers, all things here are out of joint:
 Science moves, but slowly slowly, creeping on from point to point:
 Slowly comes a hungry people, as a lion, creeping nigher,
 Glares at one that nods and winks behind a slowly-dying fire.
 Yet I doubt not thro' the ages one increasing purpose runs,
 And the thoughts of men are widen'd with the process of the suns.

ST. JOHN'S VISION

MILITARISM—And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering and to conquer.

WAR—And another horse came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

FAMINE—And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand. - - - A measure of wheat for a shilling, and three measures of barley for a shilling; and the oil and the wine hurt thou not.

DEATH—And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him.

MARTYRS—I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held. *(Revelation VI)*

TRIUMPH—The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever. *(Rev. XI:15)*

The Nature and Work of the Church

P. F. PRICE

T

HERE is no more beautiful conception of the Christian Church than that composite picture given us by the great apostle to the Jews and the great apostle to the Gentiles.

"Other foundation can no man lay," says Paul, "than that which is laid which is Christ Jesus." "The Church's one foundation is Jesus Christ, her Lord," and no man can build on any other and hope to have his work survive. Upon this foundation some, like the apostles, build gold, silver, precious stones. Others on the same foundation build wood, hay, stubble, which will perish in the fire that will try every man's work of what sort it is. The apostle Peter gives us the vision of Christ the chief corner stone, a living stone, on which foundation believers are built in as living stones, making a great spiritual house not made with hands, the image and example of what the Church of God on earth should be.

The Visible Church as we see it today is made partly of living stones and partly of bricks made of wood and hay and stubble.

The Invisible Church, our ideal of what the Visible Church ought to be, is that body of believers for whom our Lord prayed in His great intercessory prayer. "I pray not for the world," He said, "but for those whom Thou hast given me." He was not forgetful of the world, but He knew that it would be futile to manifest himself to the world except through those who had been sanctified through the truth and so made one, as He and the Father are one, *that the world may know.*

The chief end of the Church is to manifest Christ. This can be done only through sanctified men and women. Not perfect men and women, else there would be no Church. Not even Peter, the rock, who rested so closely upon the Chief Corner Stone, was perfect. But he was regenerate, ready to acknowledge his faults and loyal to his Master. It was upon such as he, rather than upon men like Judas, who was a professed follower and far cleverer than Peter, that the Lord would build a Church against which the gates of Hades should not prevail.

Therefore, if we are wise master-builders, we will be well advised in our conception of the nature and work of the Church, to discard all traditions, theories, clever compromises and political expedients that are not of the spirit of the Gospel and, no matter what it costs in the surrender of cherished prejudices, to try to cling close to the perfect example of our Lord's own teaching and example.

With these considerations in mind and with no little trepidation, I will try, in response to the Editor's request, to state briefly what I conceive to be the nature and work of the Church.

1. The Church is the one body on earth whose chief concern it is to nurture and maintain, individually and collectively, an unbroken communion with God through worship, intercession, meditation and study of His Word. "I bow my knees unto the Father from whom the whole family in heaven and earth is named."

This issues in a world-wide fellowship, the deepest and most lasting known among men. "Our fellowship is with the Father and with His Son Jesus Christ"—and with one another.

2. The Church is a messenger of good news, proclaiming repentance toward God and faith in our Lord Jesus Christ, the necessity of a new heart, a new life and a new hope for sinful men, through the atoning work of the only Mediator between God and men. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us, we beseech you, on behalf of Christ, be ye reconciled to God."

3. The Church is a school of virtue, the greatest university on earth for the moulding of character. Virtue is exalted by all religions and among all peoples, but the Christian Church offers what none other can, a perfect example, a faultless ethic and an enabling Presence. "Teach them to do all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world." And it is not virtue alone which is demanded of those who matriculate in this school, but positive holiness. Holiness is rooted not only in a conscience void of offence but in the character of a holy God. "As He Who has called you is holy, so be ye yourselves holy in all manner of living." The Church is a training school for saints.

4. The Church is both a witness to and a guardian of the truth. "To this end have I been born and to this end am I come into the world, that I might bear witness unto the truth." The Church is intrusted with the oracles of God. "The words which thou gavest me I have given unto them." Not only is the truth given in trust to be held fast at all costs, but an Interpreter is promised who will guide into all truth, new light ever breaking forth from the same inexhaustible source.

5. The Church in each generation is to serve its generation by the will of God. Conditions change but the obligation to serve never changes. The Son of man came not to be ministered unto but to minister. He went about doing good. The great announcement of His mission which he made at Nazareth embraced in its scope the relief for every kind of ill known to the society of that day. He helped and cured many who never showed gratitude or who went away and forgot, though His aim was to save both the bodies and the souls of men. Even though only a few gave their hearts to Him, still He went on caring for the bodies of men because of the natural outpouring of His inexhaustible love. But His social service was not an end in itself. It was a revelation of the love of God to men. "The Spirit of the Lord is upon me because He hath anointed me to preach good tidings to the poor," to bring healing, release, liberty, hope. In Him was a perfect blending of the mystical and the practical. No one spent more time in communion with the Father than He. No one healed more diseases or comforted more broken hearts than He. The bearing of the burdens of others, physical and spiritual, is the law of Christ.

In all things He has left the Church an example that we should follow in His steps.

The Character and Work of the Church

A. F. UFFORD

IT is axiomatic that the Church is a Divine institution. Before the Christian Church, was the Jewish Church. Out of that Church flowered the Church of Him who came not to destroy but to fulfill.

As in the first Christian Century, so today the Church is primarily a fellowship of like minded people who acknowledge one Lord and serve one Master. The fact that there are various groups within the Church, various types of worship, and various types of government does not affect this fellowship. It so happens that for many years I have been closely associated with three churches in this city, one a Sheng Kung Hui church, one a China Inland Mission church, and one a Baptist church. From the point of view of polity and liturgy these churches differ greatly. When, however, we come to the question of fellowship we are one. In addition to a common participation in the Week of Prayer, the Spring Week of Evangelism, and a monthly service of prayer and worship, once each year we hold a union communion service, administered each year according to the form of the church in which we meet. Whether the wine be port or grape juice, whether the communicant kneels at an altar or sits in a pew, the result is the same, a conviction that we are one in the Body of Christ.

When we turn to the country churches, fellowship is still the outstanding feature. The activities of these churches are varied. In one a Cooperative Credit Society was recently tried. In another there is an association for providing coffins for poor members nearing the end of life's journey. In still another, a Cooperative Eating Society that furnishes a Sunday dinner at a nominal cost for members living at a distance. The Church is regarded as a group called out from the surrounding pagan society, in which each works for all and all for each.

The secret of this fellowship is not far to seek. It is found in the love of Christ which binds each to the other. "One Lord, one faith, one baptism" easily fuse into one fellowship in which the love of Christ is the norm of Christian living.

Having defined the Church as a Divine institution bound into a great fellowship by the love of Christ, the next step is to examine the work of the Church. After the very thorough discussion in "The Church and its Function in Society" by W. A. Visser 'T Hooft and J. H. Oldham, there remains little for one to say. Harking back to the Thirty-nine Articles of the Church of England and the Confessions of Augustine, Dr. Oldham defines the Church "as the congregation of faithful men in which the Pure Word of God is preached (or the gospel is rightly taught) and the sacraments are duly administered," but adds a word of caution to the effect that the preaching of the gospel and the administration of the sacraments are only expressions of the life of the Church and are "the source

of a new life which is meant to manifest itself in new attitudes and behavior and to bring about transformations in the life of society."¹

However, realizing that in a symposium of this sort as many points of view as possible are desired I will give my conception of the work of the Church in a statement that is necessarily very brief.

The Church is an organization which helps to bring about changes in individual lives. To those of us who have known intimately the life of the Church in China many striking examples immediately come to mind. "Twice Born Men" and the more recent books of the Oxford Group Movement put into print that which we have seen worked out in the lives of our friends. The Spirit of God brings about the change. The Church of Christ furnishes the fertile soil in which the new born soul is nourished. Jesus describes the process, "first the blade, then the ear, then the full grain in the ear."

If the Church strives only to reach individuals it will not fulfill its mission. The vice and corruption of great cities, the ignorance and superstition of country districts, call for a program that aims at nothing short of the transformation of society. At Shunhwachen, under the auspices of the Rural Church Department of the Nanking Theological Seminary, an effort is being made to remake the life of an entire country district. Shunhwachen is a small market town about one hour's ride from Nanking by motor bus. Formerly there was a small church with a limited program in the town. Under the inspiring leadership of the director and assistant director of the Shunhwachen station this church has caught a vision that calls for the regeneration of the town and its tributary villages. Vital personal religion is continually held to the front and along with this is a program designed to transform the home, social, educational, agricultural, health, and religious life of the entire community. Nor is the plan a heavily subsidized one dependent on funds from abroad. Rather it is a modest experiment which with modifications to suit local conditions may be tried in any rural parish. "And as ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons." (Mt. 10:7-8)

In the great periods of the Church's history the prophetic note has always been clear. Jonah cried, "Yet forty days and Ninevah shall be destroyed." John the Baptist called men to "Repent for the kingdom of God is at hand." And since their day the prophetic note has not been lacking. A soft complacency that fails to cry out against the evils of its day is one of the insidious temptations of the Church. It was this road that the Russian Church under the czars followed to its doom. Contrast the voice that cries "Peace, peace, when there is no peace," which Jesus' denunciation of the religious leaders of his day. "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." (Mt. 23:37-38)

In the communion service of the Episcopal Church we find these words, "Hear what comfortable words our saviour Christ saith unto all who truly turn to him." Comfortable words are surely needed in such a time as this. In a neighboring city one third of the homes have been levelled to the ground, one third are so twisted and torn as to be rendered useless, and only a third can be occupied by the stricken citizens. In Shanghai 750,000 refugees must be fed, clothed, and housed. Church buildings have been levelled to the ground, congregations scattered, and their leaders disheartened. Schools after bravely attempting to carry on are closed. Valuable properties have in some cases been destroyed and in others rendered useless. "Comfort ye, Comfort ye my people, saith your God." For the cold dark days of winter in a chastened China the ministry of comfort of the Church is sorely needed, for—

"behind the dim unknown
Standeth God within the shadow
Keeping watch above his own."

:o:

Nature and Work of the Church

P. C. HSU

A

CTUALLY, the Church does not exist. We have only churches. The ideal Church subsists only in people's minds, or in the Platonic world of ideas.

The ideal Church will probably always remain an ideal, for the following reasons:—

1. The existing church groups will probably be slow in losing their identities.
2. Either for historical or psychological reasons, they all claim that they have a good "raison d'être," and that they have a real contribution to make to the Christian movement as a whole.

But, at the same time, a divided Church has the following disadvantages:—

1. It is against the explicit teachings of Jesus Christ.
2. It can't make an effective resistance against the incessant inroads of secularistic ideologies, nor can it make a powerful impact on contemporary social and ethical issues.

So, during the last few decades, a growing consciousness for church unity has been gradually emerging. The pioneering ecumenical work of the World's Student Christian Federation, the Lausanne movement, the Lambeth Conference, and the various regional plans for church unity now under way, all witness to this fact. Side by side with this movement for unity, there have been movements for social action, of which the Stockholm movement is the best known.

Whether such forward movements can catch up with the onward march of the world and thus gradually recover for the Church its place of leadership is still a problem. One sometimes becomes impatient with the slowness with which the Church moves. One wonders whether humanity will wait for the Church, or will simply leave it behind. It is, however, often pointed out that, in spite of its slowness, the Christian Church still remains the one and only all-comprehensive group for doing good. History probably bears out such an assertion, which, nevertheless, calls for the rejoinder:—If the Church had not been so divided, it would have accomplished much more for humanity.

Unity, however, must not be understood in any mechanical sense. Important as it is, it should not be promoted at the expense of spontaneity and free expression of individuals and races. For this reason, there is much to be said for the position of allowing each group to make its contribution without submerging its identity. This, however, is no justification for the status quo. In addition to the two disadvantages of a divided church mentioned above, division has two other objectionable features. First, though times and issues have changed, people still cling to the husks created by the living spirit in a bygone age. Secondly, division does tend to engender strife.

So a process of re-valuation and re-arrangement is necessary at this juncture. This will restore the health of the Church and will vitalize its functions.

But unity is only a means to an end. The Church should be united, so that its prayer "Thy will be done on earth as it is in heaven" may be made more efficacious. Rival ideologies, e.g. the totalitarian state, class dictatorship, etc., are claiming complete allegiance, and in this situation Christianity must find its bearing and define its stand if it is to remain true to its historic mission.

Whereas in the West, the urgent business of the Church is to regain its prestige for service, in China the situation is entirely different. The Church as an institution has had only a short time in the life of the nation, and as a cultural influence it has not come to grips with China's cultural heritage. This accounts for the fact that Christianity has often been misunderstood and looked upon by the Chinese as a "foreign" institution.

To transplant and reproduce denominationalism upon China's soil without their "raison d'être" is therefore folly, for it bewilders the Chinese mind all the more. But a young Church, even though fully united, (which is not the case today) may not be equipped to grapple with problems arising from cultural interaction, especially when one bears in mind that the culture of China is humanistic.

Humanism regards the belief in God as a luxury which can well be dispensed with. According to its teachings, man is not depraved, and, through self-effort and environmental influences, he can better himself and his conditions. To be sure, humanism is only one aspect of secularism, on which Christianity is now launching its attack. But one needs to remind himself that humanism has had

a long history in China and has shaped practically the whole of her cultural life and outlook. Can the Church so introduce Christian theism as to make it acceptable to the Chinese mind?

In China religion has always been considered as an indifferent quantity. The fact that a man has no religion does not speak against him. Very often, the same person may embrace two or three religions at the same time. So, religious faith is neither vital nor exclusive for the Chinese. To prove or demonstrate not only that Christianity is necessary to life but that it is the best religion is another task the Church should address itself to. Then, religion has always been an individual affair. Thousands of Buddhist pilgrims may visit the same holy place at the same time, but there is no community of life nor corporate worship. With Confucianists and Taoists it is very much the same way. The fact that the Christian Church is permanently organized may be a great contribution to China's national development at this juncture, when she is putting so much emphasis on organization. But we must admit that many existing churches are but poor specimens, for they also lack the real spirit of community life and corporate worship.

"Actions speak louder than words." The best apologetics for the Christian religion is not so much through evangelism of the spoken or written word as through that of deeds. China is today grappling with problems of large dimensions. First, she is struggling for her national existence. In the second place, she, though a nation with a pacifist tradition and temperament, is now wondering whether it is really worth while to work for the cause of international justice, which after all may be only a beautiful illusion. What can the Church say to console her and to give her courage again? In all probability, China will refuse to be consoled by mere words or empty gestures. In order to be effective, the Church Universal must have courage to denounce national wrong. This of course should include the churches in the nation involved. Calling a spade a spade is the duty of the Church. Otherwise Christianity will inevitably degenerate into nationalistic egotism. Concerted action across national frontiers is therefore imperative at a time like this.

In showing sympathy and giving support to the legitimate aspirations of China, therefore, the Church must endeavor to keep its international and super-national character. No nation should be an end in itself, no matter how important a contribution it may have made. In the sight of God, each nation has a relative importance, none possesses absolute worth. In the family of nations, China, like any other nation, has to live a life of "give and take." Thus, to work across national frontiers for the promotion of international goodwill and for the realization of world peace, in spite of great opposition from recalcitrant groups, is a very important task for the Christian Church to undertake.

"Take up the cross and follow me." May the Christian Church be worthy to answer this call from the Master by saying, "O Lord, here I am; send me."

The Church and Its Work

GEO. H. MCNEUR

I

IDEALLY the Church is one, holy and catholic, and consists of all those who are united with Christ by His Holy Spirit."

This definition of the ideal Church states in other words our belief in the communion of the saints. Not only do we recognise the spiritual kinship of all people on earth vitally related to Christ, we also express our faith in the continued fellowship of all those who are already with Christ in the "many mansions." It might help us considerably in our realisation of the catholicity of the Church on earth if we thought more of our unity with the "great cloud of witnesses" on the other side. Opportunity might well be taken in both private and public worship to meditate on the possibilities and implications of this confidence in the continuity of our communion with those who have fallen asleep in Christ. One is well aware of possible abuses to such a practice and the danger of carrying over into the Church in China superstitious beliefs associated with ancestral worship. But there is far greater danger from the secularizing influences of our generation and the humanistic philosophy so widely accepted. Might we not discover a healthy counteractive to a materialistic conception of life and a natural stimulus to consecrated living in the consciousness of communion not only with our Lord but also through Him with those who are already in His immediate Presence. "The Church...the work of no ordinary builders. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of a great laughter and heroic shoutings like the cry of thunder. *Sometimes, in the silence of the night time, one may hear the tiny hammerings of the comrades at work up in the dome—the comrades that have climbed ahead.*"

II

Although ideally one, the Church as we know it in history and experience is divided into many fragments. No one of these fragments, nor any group of them similar in constitution, has a monopoly of the Spirit's gifts nor the right to think or speak of itself as in any exclusive sense the Church of Christ. The frank recognition of the part differences in contemporary environment and background have played in the gradual evolution of the varied systems of Church Polity would deliver us from any dogmatic assertion that our own denomination was the only scriptural, authoritative and final form of Christ's Church on earth. Some one has said saints are made as was the golden candlestick. "God beats out His saints; He does not cast them in a mould." The same is true of the varied branches of the Christian Church. And God has done the beating out and fashioning partly through the old religious and social heritage from which its members have been drawn into its fold and partly by means of the changing environment to which the different branches of the Church have had to adjust themselves

throughout their history. This process is still going on. It is taking place before our eyes in this land. For such reasons we from the West must beware of overestimating the innate fitness of our traditional ecclesiastical moulds for the shaping of the developing Church in China.

While recognising the working of Divine Providence through natural forces of background and environment we must confess that where resulting differences have hurt or are hurting the essential unity of all believers, and have hindered or are hindering a united testimony to Christ's Saviourhood and Lordship in the world, this has been and is due to human weakness and sin. That such sin was active in the Church from the beginning we know from the New Testament. The Holy Spirit did not miraculously preserve the Church from error, and admittedly even many of her greatest saints and leaders made serious mistakes. If this is so what of the more ignorant and less Christian majority? Our present danger seems to be the perpetuation of differences and attitudes which were never right, or which have ceased to be right, or which, while expedient elsewhere, may require to be modified or deserve to be abolished in China.

Does this argument make too little of the historic continuity of "the Church of the Living God, the pillar and ground of the faith"? Is there not already far too little "Church consciousness" among Chinese believers? When you suggest departure from tradition do you not make Church government subject to passing phases of thought and to the caprice of energetic but inexperienced national leaders? These are perils to be guarded against but not reasons for shutting our eyes to facts.

III

The Church must not be confused with the Kingdom of God. The Church is an instrument—the chief instrument, but faulty through human weakness and sin—for the establishing of that Kingdom among men. St. Paul recognised the officers of the State as holding their place through God's appointment and thus entitled to honor and obedience. They might be outside the Church and yet function within the Kingdom. The first and final duty of Christ's disciples is to seek the Kingdom of God and His righteousness. The success or failure of the Church is tested by its fruits; i.e., by its influence on community life. It must fulfil its function as light and salt among men in all their relationships and activities. To become transmitters of Christ's life to men the Church must give concentrated and continued attention to the cultivation of its own spiritual vigor.

Thus the Church exists to unite Christ's followers in worship and work. Many weaknesses in the Christian character of the individual and groups arise from neglecting to keep an even balance between these two essential functions. The Church is more than the Christian community organised for worship. It is also much more than a humanitarian society inspiring and directing social service. The subject of church worship in China demands our best

thought. The casual and haphazard conduct of Sunday services is one reason why so many people of finer grain are reluctant to join our fellowship. And all who are connected with the Church must find it a school for service. It may well be that the most powerful stimulus to Christian unity in this land will come from the felt necessity of co-operation in meeting a nation-wide need.

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The Nature and Work of the Church

MAURICE C. GARTON

THE Church is the Kingdom of God, that is to say, it is composed of God who is the King, and all the people from the dawn of history until the present day who have been called by God to be his people and who have responded to that call. It is not confined to those who are alive on this earth today, but includes all who have been born into the Kingdom and have passed through the gate of death into the next stage of life.

Membership in the Church is obtained by the one who has been called undergoing the ceremony of initiation, for the Jews before Christ circumcision, for Christians baptism. The call may come direct from God through what is usually termed a religious experience or it may come through man, but in either case entry into the Church must be officially recognized. Baptism entitles us to all the privileges of membership, both as subjects of God the King and children of God the Father; and at the same time involves the responsibilities of a subject and son in keeping God's commandments which are summed up in the words "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and thy neighbour as thyself."

These responsibilities are too great for us to bear without assistance and so God gives us his Holy Spirit at our baptism, that we may have the power to fulfil them. We are also assisted by God through our fellowship in the Church, which is cemented by our regular attendance at the family meal, the Sacrament of Holy Communion. At this meal we not only eat in the presence of our Heavenly Father as a corporate unit, but also receive God into our hearts and identify our wills individually and corporately with his will, that we may know and fulfil his purpose for mankind in his strength. As we have been called into the Church through other men, so we in our turn must spend our lives in bringing the call home to those outside the Church, as we believe it is God's will that all men should become members of his Church.

As the Church is composed of all those who sincerely respond to God's call, so we have no right as individuals or as a corporate body to exclude anyone who comes within this category, irrespective of his race, opinions or actions. Such action on our part would reveal either our pride or lack of love, pride that we know better than God, and lack of love in that we can only love those whom we understand or with whom we agree. Schism in the Church is therefore a sin,

and the existence of exclusive sects contrary to God's will. From the second century the majority of Christians have recognised the threefold ministry as the basis for Church organisation, but many Christians today fear there is a danger of this type of organisation becoming bureaucratic or legalist. Such fears may be left to the working of the Holy Spirit and are not sufficient justification for schism, although it may be true that the organised ministry in the past has sinned grievously.

The work of the Church is to bring the call of God to all men, that all men may know and love God and man; and when his environment hinders any man from responding to this call the environment must be changed. Such a change will need all the scientific resources at man's disposal; but it should be made clear that the ultimate purpose of a sociological programme is not to increase man's physical comforts but to enable him to enter the Church and carry out God's commands.

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"If God Suffers?"

(GOD'S PLAN OF SALVATION.)

GEO. W. HINMAN

Scripture Readings, Isaiah 53; Hebrews 2:10,11,14-17.

THE Old Testament story in the book of Job sets forth the very common belief that, although one may be tested by adversity, yet the good man always comes out ahead in the end, and is given abundant rewards and happiness. The Psalmist said, "I have never seen the righteous forsaken, nor his seed begging bread." He also declares, "I have seen the wicked in great power, . . . but he soon passed away, and lo, he was not." This "Polyanna" philosophy, of the immediate justification of the good man by a public increase of his material prosperity, has been very widely believed all over the world, as applying to both individuals and nations. For individuals, it is assumed that if you do right you will succeed and be happy and prosperous. If you do wrong, you will surely perish. It is part of the smug assurance of our Anglo-Saxon nations that if we "take up the white man's burden", and are generally honest and just, and not too hard on those "lesser breeds without the law", the nation will be blessed of God with "dominion over palm and pine." Nowadays, however, with the growth of nationalism, it has not been thought generally necessary to seek an ethical justification for national policies.

Not only is it morally right to do what God commands, but we are cannily told that "honesty is the best policy" for business, and for getting on in the world. We are encouraged to believe that the good man will have the best of everything, in "the best possible of worlds." But, as a matter of fact, it is *not historically true* that the wicked are always cut off, while those that trust in the Lord inherit the earth. We cherish a very comforting interpretation of the

doctrine which Browning puts into the mouth of the Italian factory girl: "God's in his heaven; all's right with the world." This often means a sort of *laissez-faire* attitude toward social injustice and sin in the world. By many people heaven is regarded as a sort of supplementary compensation for the repeated instances during earthly life when the righteous do suffer, and suffer to the end, without any earthly recourse or recompense.

However, we know that this old, convenient theory that the righteous man is always rewarded on earth, or at least in heaven, does not at all correspond with the teachings of the New Testament; it is not the ethical philosophy of Jesus, nor is it the doctrine of the later and more spiritually-minded prophets of the Old Testament. History shows too often, "right forever on the scaffold; wrong forever on the throne." There must be some other justification, some other compensation, to explain and justify and encourage right living in this world, even if it cannot pay dividends in material prosperity.

That unknown writer who presents the marvelous picture of the Suffering Servant in the fifty-third chapter of Isaiah, saw clearly that God's plan for the salvation of the world involved something different from abundance of material prosperity for the man who behaves himself decently. The prophet makes it clear that, contrary to all human ideas, "it pleased the Lord to bruise" this Suffering Servant: it must have been part of God's plan, that he should suffer for the sins of the world. Hosea caught a glimpse of the intense suffering of God himself, because of the sins of his people, and of his determination to *love them back*, not because of their goodness, but in spite of their wickedness. Jesus, when he came to the world, shrank from no pain nor grief nor ignominy, but "set his face steadfastly to go up to Jerusalem," and to the cross. That extremely popular, but much misunderstood play, "Green Pastures," is really a crude picture of "the Lord" finding out that he could not make people good by punishing them, but that he *himself* must suffer to win them.

This is why we fixed on that great message of salvation, "God so loved the world"; because He *suffered*, through Christ, even the shameful death of the cross, that sinners might be reconciled. It was part of His plan from the beginning. Jesus explained to his disciples that it "*behooved* Christ to suffer." This is the essential *philosophy* of the plan of salvation. There was a famous text book, which our grandfathers studied in the colleges of the United States, "The Philosophy of the Plan of Salvation." This is that philosophy, that men are won from sin to right living by the *vicarious suffering* of good men on their behalf. This is why it was *right* that Christ should be made *like unto his brethren*, sharing with them in all their pains, their burdens, their disappointments, their loneliness, their discouragement, their despair.

Does God, the Almighty One, then suffer? Yes, he does. He knows that the world can only be won back to him and his plan of life by his *own suffering*, and the suffering of those who "follow

in his train." Don't keep on making the mistake of supposing that, in the government of this world, God's plan is to *punish* people to make them good. On the contrary it is the suffering of *good* people for the sake of bad people, which is the great redeeming force in the world. The love of Christ *constraineth* us, because he died for us, the just for the unjust.

The whole problem of human suffering, how an all-powerful and loving God can allow the innocent to suffer instead of the guilty, would be put in a new, startling light if we believed that the innocent sufferers thereby become "workers together with God" in redeeming the world through vicarious suffering. Can we believe that God is good if he allows thousands of innocent persons in China and in Spain to be dashed to death by airplane bombs? Or is it just our careless indifference, that allows us to go on in this comfortable belief? If we knew how God himself suffers at such atrocities; if we knew how such inhuman cruelty stirs all the world to sympathetic suffering and protest, then we might realize that there *is something* in the plan of salvation, something which will eventually cause men to shrink from the sin of war. Men may yet be cured of the war habit, because of the pain it brings, not to their victims, but to all men of good will, all over the world.

Now, if God suffers because of "man's inhumanity to man," and all the world suffers with him, then is it not easier to understand how God constantly suffers on account of all sin, and how we too must bear the sin of the world, if we are to help redeem it? "It behoved Christ to suffer." If it was right that he should be made in all points like unto his brethren, in all their temptations and their sufferings, through injustice and wrong, then is it not likewise to be expected that his followers also shall suffer vicariously for the sins of others, that we, too, should join in the redeeming work of the Suffering Servant?

But most Christians never get that far. We are saved, but we are not saviours. Most of us do not think it necessary to go that far. We do not feel any compulsion to suffer for other people's sins. It is a common question whether we from the Christian nations of the West should assume the gratuitous burden to come over to China and teach our religion. It has been said that the so-called "great commission" in the last chapter of the gospel of Mark, which has always been regarded as the marching orders of the missionaries, "Go ye into all the world, and preach the gospel to every creature," is a passage of very doubtful authenticity, a later addition to the text. But do we need to depend largely for our authority on that command? An even more urgent and authentic command is, "Bear ye one another's burdens, and so fulfill the law of Christ."

The new realistic conception of missions is, "sharing some unique spiritual value," not just making proselytes, nor simply teaching a new religion. Young men and women planning to go to a foreign country as missionaries used to be asked, "Do you have any real message to give to the people to whom you go?" Nowadays they are asked, "Do you have any valuable life experience, which

you are anxious to share with the people among whom you will live?" There is, however, a still higher plane of spiritual attitude, "Are you ready to *share* with *strangers* and *aliens* their doubts, their ignorance, their burdens, their handicaps, psychological as well as physical,—while you also share with them your *joy* and *confidence*, your *spiritual power and energy*, your *enthusiasm*, springing out of a partnership with Christ? Will you introduce them also into the joy of that partnership?"

This challenge, "Bear ye one another's burdens," comes, with special force and urgency at this time, not only to that group of people in China called missionaries, but to every man who gives up the simple, easy routine of life at home for the great adventure of human contacts in a foreign land. It comes also to every woman who, in any capacity, leaves the "sweet, safe corner of a household hearth, behind the heads of children," and takes up daily contacts with an alien and less-privileged people. You will recall Kipling's gentle satire concerning the "Sons of Mary" and the "Sons of Martha," in which he laughs at the mistaken idea that religious workers have "chosen the better part," while, as for the workers of the world, the responsible administrators of the world's business,

"It is their care, in all the ages, to take the buffet and cushion the shock;

It is their care that the gear engages; it is their care that the switches lock;

It is their care that the wheels run truly; it is their care to embark and entrain,

Tally, transport and deliver duly the Sons of Mary by land and main."

"They do not preach that their God will rouse them a little before the nuts work loose;

They do not teach that his pity allows them to leave their work whenever they choose."

And Kipling goes on, like a true preacher, urging upon the ordinary layman:

"Not as a ladder from earth to heaven, not as an altar to any creed,

But simple service, simply given, to his own kind, in their common need."

This is, also, a "great commission," a missionary commission for the common man. He too, and his wife, whether in England, America or China, are also called to be "workers together with God" in the great task of saving the world by the appeal of self-sacrificing service. It is just as true for the other representatives of Western civilization in China, as for the missionaries of the gospel, that they ought to help bear the burdens of the Chinese people, "and so fulfill the law of Christ."

One is inclined to think sometimes that few people either at home or here are really saved by preaching. They are saved by the irresistible appeal of "*good service*," self-sacrificing service,

vicarious suffering on account of the sins and weaknesses of other people,—if you want to have it put in religious phraseology. But all this means just simply "*good service*," a phrase which every good business man thoroughly understands. Jesus went about doing good to other people, and he was killed by those who sought only their own advantage. Are people nowadays being compelled to suffer because they go about doing good? Yes, selfish men still *resent* self-sacrifice, which puts to shame their greed and heartlessness. If we are to follow Christ, we must follow him in suffering, that we may demonstrate the constraining power of self-sacrifice.

To-day, in this country where we are living, was there ever a time when the people with whom we associate in business, in schools, and hospitals and churches, needed more than they do *now* the self-sacrificing service of friends from other lands? Whether it be the Australian who helped in the Sian crisis of General Chiang's imprisonment, or the Englishman who suggested the reorganization of China's finances, or the American who flew across the Pacific on a special mission for the Chinese government, or the Christian editor in Shanghai whose career as an interpreter between China and the West was suddenly cut off by a bomb explosion, or just the man in ordinary commercial life whose care, especially just now, is to "take the buffet and cushion the shock," to carry on the necessary activities of life in spite of war and financial strain, or just the ordinary missionary teacher and doctor and preacher, inspiring and comforting the Chinese in these days of terror and pain,—are not all these people merely fulfilling the law of Christ by bearing the burdens of others? What matters it that the burdens are more than usually heavy because of the cruel selfishness of others? Only by the suffering of the innocent for the guilty is the world saved. The greater the guilt the more need for sacrificial service to meet an intolerable situation. What little we can do to-day to bear the burdens of injustice resting upon those with whom we live and work in China will, God knows, help in the end to bring in a true national salvation, a correct and final solution of international relations, and will provide an imperishable spiritual force against all greed and selfishness in individual and international relations.

The story of that business man who lived thirty years in China and who knew no more of China and the Chinese, and their burdens and problems, than the road from his office to his club, must not longer be regarded as typical of foreigners in the new life of China. Men who come here in any kind of commercial, religious or diplomatic activity should be prepared to share in and assist the new political and cultural life of China; they must help to bear its burdens. All the world is recognizing the simple economic law that only by mutual service to mutual advantage can there be any real gain to either party in a business transaction. Foreign trade is governed by the same laws. Only that which serves China will bring permanent gain to foreign business men. Many people, both church workers and laymen as well, are also recognizing that extra service, service beyond the minimum requirements, willingness to endure and suffer to make up for the failure or evil intention of some one else, is

God's way of making the world better. It is the only way to persuade the aggressor to become, instead, a benefactor,—and that is being saved.

As we see the terrible suffering through which China is now going, should we not feel that we have now an exceptional opportunity, the chance right here on the ground to share in the anxieties and the fears of the Chinese people, and to help them by our faith and courage and by personally expressing to them the sympathy of western peoples? It is not a question of merely keeping our schools and our hospitals open, and of carrying on our trade or our preaching. To carry on the normal services of trade and education and medical care and the religious worship of a people at a time of crisis like this, is, to be sure, a part of God's plan for saving the world from chaos and destruction. But there should be more than that. It is a question for us foreigners, above and beyond all that, of helping to lift the unusual load of fear from the hearts of the Chinese people, of bearing with them the sense of a terrible risk, of a struggle for life in a nation reaching out desperately for a new life, an enlightened, democratic civilization.

Jesus Christ took upon himself the form of a servant. It behoved him to be made like unto his brethren. He went beyond them all in shame and suffering. Can we likewise identify ourselves with those among whom we are now living in China, and go beyond them in endurance and suffering and triumphant faith? If we can, then we can claim a real share in the salvation of China, by co-operating in God's plan of salvation, the winning of men's hearts through sympathy and self-sacrifice.

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Christian Beginnings in Ningpo

MABELLE CONQUIST SMITH

(Continued from November Issue)

IN 1846 the mission purchased its first piece of land, a burying ground. It was secured for 150 years. If at the end of that term the owners wanted it back again, the original purchase price, 500,000 cash, was to be returned "to our successors."

At this same time a vote was taken as to whether or not the mission in Canton should be abandoned. It seems that the missionaries there were thoroughly discouraged. So they wrote to their brethren in Ningpo asking them to join with them in a petition to the Board, requesting that Canton be discontinued and the missionaries permitted to go elsewhere. But Ningpo voted "no" and urged them to carry on!

At the annual meeting, 1846, they asked the Board for six new missionaries. They appointed a committee to prepare a sundial for the mission. They reported that the Boarding School for Females had two pupils, that "the boys' school is at present one of

our principal means of usefulness. The boys are entirely under our control and severed from heathen influences." They gave them their clothes as well as food and tuition. "You will rejoice to learn that the Lord has already given us an assurance that our labors shall not be in vain, by permitting us to see one of the deluded natives of idolatry renouncing his idols and consecrating himself to the service of the Redeemer. Te Yin-fuh (戴貽福) after a very full and satisfactory examination as to his Christian experience, knowledge of Christian doctrine, and his motives for desiring to become a disciple of Jesus, was received into the Communion of the church, and on the Sabbath, September 13th, 1846, was baptized by the pastor. This young man is the first fruits of the Spirit in Ningpo, being the first native of the place who has been baptized."

"When you remember that it is less than two years and a half since the first of our number arrived, and that most of us have been on the ground but eighteen months, you will not expect us to report that we have yet done much in the way of public speaking before regular congregations. We rejoice, however, that we can say that a beginning has been made. A service on the North Bank has been kept up throughout the year by Dr. McCartee. The audience is mostly boys and girls from the schools, Miss Aldersey's included. In June last another service was commenced in the city, to which forty to seventy come. We have begun occasional excursions to the country for the purpose of tract distribution and speaking to the people. This part of our labor will become more important as our facility in the use of the language increases."

During this year the Emperor repealed the laws which made it a capital offence to profess the religion of the Cross.

Quoting from a letter from Walter Lowrie to his father written in 1846,—"It requires but a few years' experience in the missionary field to learn that it is not talents nor learning, important as these are, but piety and prayer, that are chiefly requisite in a missionary. 'Not by might nor by power, but by my Spirit, saith the Lord.' Oh that my own heart and practice were more deeply influenced by this conviction, and that the churches at home felt it more!"

We see by the following that no furloughs were expected. "A thought has often occurred to me, which yet I feel some delicacy in expressing. The difficulty, or one difficulty is, that the church expects of the missionary what the mass of church members would not do themselves. Now it is hard for the stream to rise higher than the fountain; and missionaries generally possess very little, if any, more piety than Christians at home. It does seem unreasonable for those who stay at home, and know comparatively little of the pains of separation from friends, of loneliness and isolation among the heathen, to say to their missionaries, 'Good brethren, go; and the blessing of God go with you. We will support you, and pray for you(?), and think of you, and read your letters;—but do not come back here. If you do it must be at the risk of losing your influence, and being thought to be tired of your work, and you had better not come.' Now it strikes me that it would be better to

say, 'Go brethren, and labour faithfully, and as long as you can. We will do our part. We do not expect, and we do not wish, you to forget your fatherland. You have the feelings of men and women, of sons and daughters, and it is natural and right, that you at times long for Christian intercourse with the great congregation, and the family fireside. Should these feelings become strong in you, we shall not interfere with your once more visiting your aged parents; but shall welcome you among your friends and endeavor to fit you to go forth again with renewed vigour to your work. Only remember you are the Lord's, and may not needlessly or extravagantly use his time, even for objects so sacred as cultivating the kindlier feelings of your hearts.' My meaning is that it ought to be understood and allowed, and in many cases approved, that a missionary after a certain time should have the right of return home on a visit. The church ought not to require *exile*." He suggested a visit after ten years.

The summer of 1846 was a very hard one for the missionaries. First there was too much rain and then too little; then there was poisoning going on; then such heat that Mr. Lowrie writes that missionaries simply cannot stand living in Chinese built houses. Then there was the "coming of evil spirits, like a horde," then an earthquake to cap the climax. And all this was laid to the foreigners' coming! Miss Aldersey's adopted child died; rumour was that she murdered it. The lives of the missionaries were in constant danger for several months.

In a letter to his mother, written March 20th, 1847, Mr. Lowrie writes,—"The minutes of our venerable General Assembly have at last reached this place and are now lying before me. It is pleasant to think that the Church, *my own loved Church*, holds no mean place among those, which, under God, have made that once wilderness land, to bud and blossom as the rose. The General Assembly of the Church! I love that name. How general and extensive, stretching far and wide, throughout the land, yet comprehending and assembling all together in one brotherhood. How goodly is the fellowship of the saints! The representatives of the church throughout the length and breadth of a vast land are assembled here, and that not for any selfish purposes, but for the highest and noblest known on earth; they are met to consult for the glory of Christ and his cause. *When shall we have such a general assembly in this heathen land?* When shall all the earth see eye to eye, and have one general assembly? When shall we all go up to the general assembly, and church of the first-born on high?"

Mr. Lowrie wrote his last published letter, August 8th, 1847. He was then in Shanghai attending a convention for revising the translation of the New Testament into Chinese. Their greatest problem was about the term to be used for God. On the 14th of August he received a letter asking him to come down to Ningpo to attend to an important matter, and on the 19th, while making the trip, he was thrown into the sea by pirates and perished. His servant related how he turned his body to throw on deck the Bible

he had been reading when overpowered by the pirates. That Bible is now in the hands of his relatives. At Shanghai he had been staying with the Right Rev. W. J. Boone, D.D. of the Protestant Episcopal Mission. They had become close friends and the letter to Mr. Lowrie's parents from Mr. Boone is beautiful. Dr. Boone had two brain attacks while Mr. Lowrie was with him, which he thought would prove fatal; and he tells how Mr. Lowrie helped him to accept the sudden going that might come to him any time. They never dreamed that it was Mr. Lowrie who needed this preparation.

One of the minutes taken at this time reads,—“As a badge of respect to our departed Brother Lowrie, resolved that we wear crape on our hats for six months.”

Now I want to quote from the English minutes of the Presbytery of Ningpo, September 13th, 1849, five years after the coming of the first missionary. “In compliance with the resolutions adopted by the General Assembly of the Presbyterian Church in the United States of America at its session in May, 1848, the persons therein designated to constitute the Presbytery of Ningpo met in the building occupied as a chapel by the Presbyterian Church of Ningpo, for the purpose of organizing the Presbytery. A sermon was preached by the Rev. Way, who after the service read the resolution of the General Assembly authorizing the formation of the Presbytery. Present, The Reverend Messrs. Way, Loomis, Quarterman, Culbertson, Wight, and Rankin. Rev. Way, being the oldest, was chosen moderator.” Their first bit of business was to receive the Presbyterian Church of Ningpo under care of Presbytery. It is interesting to note that there were several present at this meeting from other denominations, among them Rev. J. Goddard of the Baptist Mission, and Mr. Russell, later Bishop, of the C.M.S. For many years Dr. McCartee was always the elder sent to Presbytery to present the Ningpo Church. I do not see how these few men kept their offices distinct and clear in their minds. They were the station, the mission, the church pretty largely, and the presbytery!

In 1848 two residences were erected. In that year the mission asked the Board for money to build two churches, one in the city and one on the North Bank. In 1849 land was bought for the girls' school. In 1850 they built the girls' school, and started building the two churches. They were finished and dedicated in 1851. Both churches are still in use. At that time there were four local Chinese in the congregation, one of whom was under suspension for idolatrous practice at his wedding! There had been two more, but one, a very fine young man, had died; and one, a boy in the school, had been excommunicated. And still they built chapels, and put up bells. When the Fu-zin was dedicated was the first time a church bell had ever rung in Ningpo. They had rented chapels at South Gate, Salt-gate, and Kong-tong, and they were trying to buy the site on which the Methodist city church now stands. Their idea was to open many chapels and have much preaching in them, and also to open day schools in connection with them.

All thru their minutes I found days appointed for fasting and prayer. In 1851 I found a day set aside for Thanksgiving. In 1852 came the first single lady, Miss Knight, but she soon became Mrs. McCartee. She was the first single lady appointed by the Board.

In 1857 three Chinese elders were ordained. That must have been a glad day. They were Zi Kyiae-san (徐見三), Lu Kyiae-dzing (路介臣), and Zia Ying-tong (謝行棟). The first thing these elders helped do was to suspend a man for selling bean curd on Sunday. He declared he only sold what was left from Saturday but the elders said they had seen him *making* it on Sunday!

The Lu and Zia families have played a very large part in Ningpo's church history. Elder Zia Ying-tong was the first Chinese ordained as a preacher in our China Missions. He was the father of Rev. T. Z. Zia, D.D., for many years pastor of the Ningpo Church and the first moderator of the General Assembly of the Presbyterian Church in China. Rev. T. Z. Zia* was in turn, the father of five children all of whom are engaged in Christian work; the oldest son is the Rev. Z. K. Zia, of the Christian Literature Society.

One session meeting of the church was held in a boat near Fu-san, with Mr. Nevius as moderator. In 1870 the three stations, Ningpo, Shanghai and Hangchow, were organized into one mission. It was first called Ningpo Mission, then changed to Central China Mission.

As I have read all of these records and books I have asked myself, What have been some of Ningpo's contributions to Christian work in China?

First of all, breaking ground. They were breaking ground for missions in the whole of China. All those first years when the converts were so pitifully few, we cannot measure the worth and labors of the workers by the converts; we must measure it by the way suspicion was broken down and confidence won. It took years and years to do this. I marvel at the time it took! To compare the older stations with the young stations which have not had much of that pioneering work to do, is unfair. The older stations did much of it for the younger ones.

Ningpo's second contribution was in aiding the opening up of much work in other places. It has from the first sent of its best men and women, Chinese and foreign, to open up, or to help, in other places. Mr. Lowrie, the Culbertsons and Wights went to Shanghai, Nevius and Green and Insley opened up Hangchow. Mr. Insley later became the first missionary of the Southern Presbyterian Mission in China. Mr. Nevius later went to Shantung and they call him, I believe, the founder of that mission. Morrison with two Christians went from Ningpo to Peking as soon as Peking could be entered, to open up work there. W. A. P. Martin went to Peking; his sphere of labor was almost limitless. Dr. and Mrs. G. F. Fitch

*For obituary see *Chinese Recorder*, August, 1937. page 513.

went from Ningpo to Shanghai. He was for years connected with the Presbyterian Mission Press and editor of the Chinese Recorder. The Dodds who worked in Hangchow, the Leyenbergers and Partches of Shantung, Miss Annie Morton who did such a fine piece of work in Hunan, Miss M. Morton for many years in Mary Farnham Girls School, Shanghai, and Rev. H. K. Wright who went to the Christian Literature Society, all these have been Ningpo folks, and, learning by Ningpo's mistakes and sometimes successes, have been richly used in other fields. We have a saying that Ningpo missionaries get famous after they have left Ningpo.

I cannot begin to name the many Chinese Christians that have gone from Ningpo to the near and far corners of China. Wherever you go you meet with "al-lah Ningpo nying" (we Ningpo people) and their names loom large in the history of the Christian movement in China. Few of the leaders seem to stay with us. Sometimes that makes us sad. But it should really make us glad; glad that God can and does so extensively use the fruits of the church in the Ningpo field.

This article has not been easy to write, I've nearly worn out my eyes deciphering all kinds of hand-writing and all shades of ink, mostly dim! I have had a tremendous lot of material to cull from, and all was so interesting to me that I found it hard to decide what to jot down. I do not see how anyone could read what I have been reading and not be deeply touched. I felt at times as if I were looking at the very heart beats of these early missionaries. I learned much from them, I've learned that as a missionary I do not know at all what hardships are, what loneliness is, what sacrifice means. My faith in God has been strengthened, my assurance of the victory of missions has been deepened.

May I close with the same words with which Dr. Garrett closed the Jubilee Papers of Central China Mission.—"To come into touch with the prayers and hopes of those who worked 40 or 50 years ago, (we now change that to 90 years ago), to try with them to forecast an impenetrable future, to realize their fears and their faith, and then to stand again in the present and contemplate the changes that have come, the answers to prayer, the rifting of the hard cold rock, to see the living and growing Church of today,—this cannot but cause us to exclaim, 'Behold, what God hath wrought!'"

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War-time Service of Moore Memorial Church, Shanghai

S. R. ANDERSON

WAR....and the bitter distress of the people is a clear call to the Christian Church to sacrificial service. In the midst of devastating ruin the Church must lose itself in Christian efforts to save life in its fundamental areas of faith, hope and love. The Church is called to **FORGET ITSELF IN ITS WORK FOR THOSE IN NEED**. "Do you still believe that this is God's

world? Do you hope that God's will may be done? Do you love His distressed people?" In the heart-rending cries of the people, Christ calls to His Church, "Feed My Sheep." The Church must make it possible thru loving service, for the people still to believe: it must give reason, through its conduct and sacrifice, for continued hope: it must love others more than it loves itself.

The Moore Memorial Church organized for war-service when the continuing stream of refugees along Yu Ya Ching Road gave ominous warning that the war clouds were coming nearer and nearer. When the fighting broke out two weeks later, the Church was filled with refugees immediately. The program as outlined has been changed as experience and needs have directed; and the Church is trying to meet its Christian obligations along many lines, suggested by the following summary.

The Church is headquarters for the Emergency Committee of the Shanghai Christian Federation. This united effort of the Christian forces is helping to maintain 13-17 refugee centers with some 3,000 refugees. For the welfare of distressed refugees this group has collected over 5,000 used garments, and has made more than 300 warm quilts for the cold weather. For the wounded it has made or distributed 2,000 hospital coats, 240 warm quilts, 150 sheets and 330 pillows. For the soldiers at the front, it has made or distributed 4,600 warm coats, 3,000 towels, etc., etc. In this vital service the leaders of the Shanghai Christian forces have found themselves on "the Jericho road," and they have not walked by on the other side.

The Moore Memorial Church had over 300 refugees in the church, and has helped to look after two other centers. It is trying to assist with the health and general comfort of these who have been suddenly driven from their homes, and daily meetings for the maintenance of Christian morale and worship are held.

It sells cooked rice at 10 coppers per 16 ounces to hundreds of street refugees every day, the maximum amount sold per day having reached about 3,000 Chinese pounds (about 3,000 meals). More than 80,000 pounds have been sold to date. More recently it is selling scientifically prepared vegetable dishes at 1 cent per small saucer, to supply the deficiencies in the rice diet—red peppers to prevent scurvy, soy beans to prevent beriberi, salt turnips, etc. for vitamins. Watch them come from street and alley, by the hundreds, silently taking their rice, in newspapers, in old cigaret boxes, in towels, in washbasins—"My Sheep." Volunteers from McTyeire, Susan B. Wilson and other schools, refugees and others help in all of this service.

The church has a group of student volunteers making quilts for refugees, garments for the wounded, bandages, etc. Four machines were kindly lent by Singer, and in this department they have already made 962 warm coats for the soldiers, 860 garments for the wounded, unknown numbers of bandages, cotton balls and hospital supplies.

A war-time school is conducted for the refugee children. The teachers are volunteers, former students of McTyeire, St. Mary's, etc.

The Boy Scouts of the church are helping full-time in two refugee stations and in a hospital for wounded soldiers. The faithfulness and morale of the Boy and Girl Scouts has been a wonderful asset in these days of uncertainty.

The church is trying to maintain its regular constructive program of character building and education in continuation and irregular classes for young women, evening classes for young men, kindergarten for children, in various departments of the Sunday school and in first aid group, etc. The church services find standing room at a premium.

A clinic is held three times per week with the help of the Emergency Committee; and the church's regular clinic and nursing service is being started for the regular membership, with the fine assistance of Margaret Williamson Hospital.

The Church is providing space for other educational units driven from their own schools, as follows:

Medhurst College Middle School (210 students), whose buildings have been entirely destroyed (except the Science Hall). A Japanese fighting line now runs through their campus.

Ben-Zung Girls Middle School (180-200 students), whose buildings are being used as a hospital for wounded soldiers.

Yangtsepoo Social Center, Junior Middle and Primary School (230 students), driven from the fighting zone in Yangtsepoo.

Zoe Hwa Chinese Continuation School (50-60 students), driven from the Chinese city by the present emergency.

The registration of groups of students from Laura Haygood Normal School and Susan B. Wilson School, and meetings of Soochow University students, as these various groups prepare for work at McTyeire or in Huchow, add to the spirit of the place.

An interesting school of refugee factory workers marches in, 100 strong, from other refugee stations, from 11:00-12:00 a.m., three times each week. They are serious and do not smile. Their homes are burned, their jobs gone, their future unknown, but they march in order, and fear has gone.

Laura Haygood, including Davidson and Susan B. Wilson Girls, temporarily driven from McTyeire by the heavy fighting just west of Shanghai, have found a second "refuge" in the main auditorium; and work goes on. The boom of guns continues day and night, but the spirit of everyone carries on toward a better day.

The pastors and workers are doing their best in these tasks of the church. They have gladly accepted cuts of one-fifth of their modest salaries, and have committed themselves to the demands of new service, in the spirit of Him of whom it was said "He saved others, Himself He cannot save."

The effort in all this war-time service is to make mutual co-operation the rule—the boot-blacks, thrown out of employment, now guarding the gates, as bootblacking begins to be desired again; refugees helping other refugees; business men in earnest effort to make possible housing and clothing for the helpless; and in it all a feeling that Christ is in every "Cup" that is made possible for "one of these little ones," who has been suddenly driven by the cruel terror of war away from all accustomed security into an unknown world of turmoil and destruction. May the church make evident to them the three things that abide—FAITH that this is still God's world, and HOPE that our world can be reconciled to His will, and LOVE, manifested in the realities of daily courage and co-operation. (November)

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Our Book Table

THE CHINA CHRISTIAN YEAR BOOK, 1936-7, 20th Issue, edited by Rev. Frank Rawlinson, D.D., for the National Christian Council. Christian Literature Society, 128 Museum Road, Shanghai, China. 540 pages. Chinese \$3.00, G\$2.00, £0/5/6.

The publication of the China Christian Year Book this year is one of many instances of triumph over adverse circumstances. The conflict between China and Japan threw everything out of gear, and the Year Book itself suffered a staggering blow at the very beginning of hostilities in the death of its editor, Rev. Frank J. Rawlinson, D.D., to whom a fitting tribute is paid in the opening pages of this volume. It was only through very special effort on the part of Rev. F. R. Millican and his helpers that we now have the book available.

The book as now published follows the outlines of former editions. Beginning with articles on the National Life which form the background and give the conditions in which Christian work goes on, a wide field is covered by sections on Religious Life, Missionaries and Missions, Education, Social Work, Medical Work and Literature. These sections are followed by useful appendices, covering a Necrology, an English Bibliography, a Chinese Christian Who's Who, and Missionary Staff Statistics. Adequate indexes serve to make this a book of ready reference, whether to contributors or subjects.

The articles on the National Life are almost entirely by Chinese contributors, as is fitting, and Chinese are well represented as contributors to the other sections. Many of the contributors are well known as thoroughly conversant with the subjects with which they deal.

As most of the articles were written before hostilities, the general impression made by the book is one of good progress, both nationally and religiously. Yet every reader must view the picture presented in the lurid light of subsequent events, which have made former obstacles seem small indeed. How much of the good work reported in this volume has been overthrown cannot now be assessed. Yet the words China and Christian in the title of the book call to mind the fact that China and Christianity have endured through the centuries, and that subsequent issues will be needed for many years to come.

This volume will probably stand out in the series as marking the end of an era. Not only for the interest of its articles, but as a book for future reference, it will be indispensable for reference libraries and for students of the religious situation in China. C. M. M.

THE FATHERLY RULE OF GOD, A. E. Garvie. Hodder & Stoughton, London. 5/- net.

Fearing that age may prevent his presence at the next Stockholm Conference in 1937, when the subject will be "Church, Community and State," Dr. Garvie has set forth in this highly important book his convictions about their relationship. The supreme value of this discussion lies in its consistent endeavour to begin with first principles. It is obvious that all manner of religious contributions today are futile because there is no theological foundation beneath them, even as there is no sociological one behind much that passes for political wisdom. Dr. Garvie begins with his theological first principles as to the nature of God and His relations with man. The problem of the relation of State and Church is actually the problem of the relation of Law and Grace, and even to the relation between the expression of God's will in Nature and its expression in Christ. The author's contention is that the State is a necessary sociological instrument in evolution, characterised by Law, justified in the employment of Force against evil, capable of becoming almost a redemptive agent when the goodwill and loyalty of the citizens issue in beneficent State activities. The Church, on the other hand, is not a sociological organization primarily. The Kingdom of Heaven is not a social millenium. The "order" of the Church is altogether secondary to its "faith". The Church is a divine agent of redemption; belonging to a unique and supreme revelation of God, and the object of this redemption is not man as an individual but man as a social personality. An "established" Church and a "national" Church, are therefore contradictions in terms. It must not be thought, however, that the book moves simply in the realm of abstractions. Dr. Garvie's outline of the actual history of the Continental situation is of great value, traced back as it is to embarrassments bequeathed by Luther. So, also, are the chapters on concrete problems of Law and Conscience and on the practical cooperation which should obtain today between State and Church.

Many readers will feel that the author has left them with an unresolved dualism still. To change an illustration in the book itself, they may feel that Dr. Garvie wants them to do in their capacity of private citizens what they would be ashamed to do in their capacity as churchmen. Isn't that the acute dilemma which has made some leave the Church and cease to profess Christianity, while others have left the world and repudiated as far as possible the responsibility of citizenship? Dr. Garvie admits a tragic mystery in the relationship of the retributive and the redemptive order. If he cannot enable us to see to the bottom of that mystery—and who can?—he has exposed with profound insight something of its often unrealized extent, and has shown us the direction in which the relieving of the mystery lies. H. G. N.

RETHINKING RELIGION, Albert E. Avey, Henry Holt & Co., New York, U.S. \$2.00

This is an interesting and important book. Here and there it will be rather difficult reading for those who have not at least some acquaintance with modern philosophy, but the bulk of it is written in non-technical terms and in a style both dignified and pleasant. The author is Professor of Philosophy in the Ohio State University, and it is mainly as a philosopher that he writes. The basis of his scheme of thought is the monistic interpretation of the universe, and it is on this foundation that he builds up his theory of values and his conception of God. It is "Religion" that he invites his readers to "Re-think"—Religion, not necessarily the Christian religion. Yet undoubtedly he was brought up as a Christian, and he quotes the New Testament, and especially the words of Jesus Christ, always with fairness and reverence.

After discussing the nature of religion and of religious knowledge the author has what are perhaps the two fundamental chapters of the book on "Good and Evil" and on "God". He identifies the terms "Good", "Real" and "God", and defines God as "the Ideal Aspect of Reality". At the same time he considers that "the live issue" in philosophical theology at the present day is not the validity of the conception of God but the ideal of value. The working out of this position is what makes these two chapters of importance.

Professor Avey has established his position as a competent and experienced teacher in previous works, and it is a matter for congratulation that he has now addressed himself to what he calls "the reassimilation of old conviction to new discovery." How far the current lamentable detachment from religion is due to intellectual perplexity, and how far to moral indiscipline, no one can say. But undoubtedly the number of the perplexed is large, and of these many will be susceptible to the difficulties here faced. They will appreciate the frankness, and will benefit by the ability, with which these are handled by a writer who will be justly recognised as one who speaks with authority. C. W. A.

TOWARDS REUNION. WHAT THE CHURCHES STAND FOR. *Student Christian Movement Press, 58 Bloomsbury Press, London W.C.1.* 1/6 net.

In eight chapters representatives of eight denominations open up their attitude towards reunion. Each one is eager to find the road to unity and equally conscious of the denominational growth and accretions that make it difficult to walk forward thereon. Each writer is trying, also, to find what the other groups have to give. At the end a series of questions, which may be altered or added to at will, is proposed which should serve to open up some of the most knotty issues underlying the whole problem. These eight presentations and the proposed question not being over long or involved would make a worthwhile basis for study of their feelings about unity and the clearing away that must be done in preparation therefore by any small group of earnest seekers.

LIFE OF JESUS—*by Francois Mauriac. Hodder & Stoughton, London.* pp. 288.
Price 7s 6d.

This is a devout tribute by a well-known French novelist who is a Roman Catholic. "If I had not known Christ, 'God' for me would have been a word devoid of meaning....I believe only in what I touch, in what I see, in what is embodied in the same substance as myself—and that is why I believe in Christ." From the point of view of historical study, this book has little value. The author takes his material from all four gospels, weaving this material together in a sort of paraphrase without distinction between the synoptics and the fourth gospel. It should be read as a loving appreciation of and testimony to the Master—as such it is of value. "A believer, however weak, however ill-qualified he feels himself to be, is in duty bound to reply to the question: And what sayest thou of this Man? This book, so unworthy of its subject, is but one reply among thousands of others, the testimony of a Christian who knows that what he believes is true."

WHAT IS THE KINGDOM OF GOD? *V. F. Storr. Hodder & Stoughton, London.*
Price 3s. pp. 240.

Another in the series of Westminister Books in which twelve volumes have been issued already. On the basis of a study of the idea of the

Kingdom of God in the Old and New Testaments an application of Kingdom principles to the modern social and international relationships is suggested.

THAT INFERIORITY FEELING by John S. Hoyland. *George Allen & Unwin, Ltd., London.* Price 7/6. pp. 255.

A very useful and delightfully written book. The author takes Dr. Alfred Adler's psychological point of view as over against Freud's and writes from a definitely Christian basis. Practical illustrations illuminate the discussion which ought to be specially useful to all who are teacher's of youth in China. The author was formerly a missionary in India and is now connected with the Selly Oak Colleges in Birmingham, England. Parents will also find the book most valuable.

THE DOCTRINE OF THE WORK OF CHRIST by Sidney Cave. *Hodder & Stoughton, London.* Price 6/- Pages 277.

Dr. Cave, Principal of New College, London, formerly a missionary in India gives in this work a survey of the atonement of Christ as it is presented, first in the New Testament and then in different periods of Christian theology down to modern times. In a final chapter the author suggests his own approach to the matter. Dr. Cave is one of the most illuminating writers on Christian theology today.

TOWARDS THE CHRISTIAN REVOLUTION—R. B. Y. Scott and Gregory Vlastos, *Willett, Clark & Co., Chicago.* Price U.S. \$2. pp. 251.

This Christian Social Manifesto is the work of nine Canadian scholars who believe that the gospel provides "revolutionary resources" for the meeting of the present world situation. What does the challenge of Jesus "The Kingdom of God is at hand, change your minds and believe in the good news" mean for us today? The discussion is approached from many angles, philosophical, theological, biblical, economic, political, ecclesiastical, and the challenge of Marxism is taken up. Such a discussion has particular pertinence in the light of the recent decision of the National Christian Council to cooperate with the New Life Movement for social reconstruction.

OUR LITTLE CORINTHIAN COUSINS OF LONG AGO. by Phyllis Ayer Sowers; L. C. Page & Co., Boston.

This is a story of Ancient Greece about 400 B.C. The scene is laid in Corinth and the characters are portrayed so vividly that we could almost recognize them if they walked into our room. We see Timon the orphan boy who worked in a pottery shop. Like all true Greeks he had a real love for beauty but also like a true son of his race cherished the ambition to become a great athlete and bring honour to his native Corinth by taking part in the Olympic games. How he saved the son of his employer from thieves and later achieved his ambition is told in a way to hold the attention of boys and girls until the last page has been read. Part of the success of the story is due to the fact that the author has eliminated as many Greek names and places as possible. Too frequent use of foreign names often turns children away from an otherwise very interesting story about a foreign country or people. I can think of no better way of interesting children in Greecian history than by giving them this book to read. M. H. B.

THE WAY OF PARTNERSHIP—With the C.M.S. in China by Gwendolen R. Barclay and Others. Published by the Church Missionary Society. 6. Salisbury Square, London.

This well written little book gives a cross section of missionary methods and activities as carried on in China today. No sphere of life seems to have been omitted. Students, ministers, doctors, nurses, rural folk, city-dwellers, women, children and young people all march past in happy fellowship with each other and with the foreign missionary who has come to share with them. Anyone who feels pessimistic about the modern missionary movement is advised to read this book and see for himself the Church entering in and possessing all areas of life, and attacking the social problem through its rural experiments, co-operatives, public health squads and all the other varied methods characterizing modern missionary work in China today. As the work in many places is in co-operation with other missions this book, although prepared by the C. M. S. is a true picture of much of the missionary work in China today. M. H. B.

HE SHALL REIGN—Report of the London Missionary Society for 1936-37. The Livingstone Press.

As this was coronation year and the King is the symbol of unity for the British peoples, the title is appropriate, for the work in their far-off fields is united with that at home through the Great King. "It is to crown Christ as King that the London Missionary Society lives and witnesses." In "The King's People" we have a glance at the heart of the peoples in these fields; In "The King's Commanders," "The King's Touch" and "The King's Wisdom" we see the work of the evangelistic, medical and educational forces resulting in changed lives; while the final chapter on "The King's Reign" shows both the difficulties of the task and the reason for their faith that "He Shall Reign." The book is in fine style and the pictures excellent. M. H. B.

CHURCH PLANTING IN MADAGASCAR—by William Kendall Gale. The Livingstone Press.

This is an interesting story of how the author, a zealous evangelist of the London Missionary Society, in 26 years of service in some of the most inaccessible parts of Madagascar, evangelized whole tribes of some of the most degraded people of that country. His method of "Church Planting" should be read by every missionary who is deeply involved in the administration work of his district, even though it may be more successful amongst a primitive people than with those of a more advanced culture. A short biography is also included. It is so different in its methods from anything described in either of the two missionary books reviewed above that it gives food for thought. M. H. B.

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Correspondence

To the Editor

The Chinese Recorder

September 15th, 1937.

Dear Sir:—I have received from Rev. A. C. Hausske, Acting Treasurer of the North China Mission

of the American Board, a draft for U.S.\$25, payable to my order, concerning which he has the following to say:

"Dr. Rawlinson's untimely death will be a blow to all of

us. Just this morning, after reading the report, a friend remarked on the wonderful manner in which he has made the Recorder the fine journal it now is. I hope that someone can be found to perpetuate his memory in maintaining the splendid influence which that journal has exercised since he took it over. As I write this it occurs to me that one way in which his many friends can so perpetuate his memory is to establish a memorial fund, perhaps as an endowment, which will help in carrying on the work of the Recorder. May I be one who will so help by sending you the enclosed draft on our Boston office for U.S. \$25.00. If this suggestion does not seem feasible, then please use in any way that you think best, although I do hope that such a fund can be established."

I shall be glad to make this draft available to the Chinese Recorder in such form as you prefer, and commend his proposal to the Board of Editors.

Very sincerely yours,

C. L. Boynton.

National Christian Council,
Missions Building
Shanghai.

Note: The Board of Editors appreciates this gift and would be glad to have a wide response to the suggestion.—Editor.

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The Present Situation

BREACHES HEALED BETWEEN JAPAN AND CHINA

Hattie R. MacCurdy, *The New Witness*, Oct. 19, 1937.

During these weeks of danger in North China, representatives of many nations have gathered together in the Conference Grounds, near the sea, at Peitaiho,—students, business people, one sea-captain, missionaries, pastors, teachers, doctors and nurses came to learn more of God's answer to the unrest of the world, and to be trained in bringing this answer to others. A strong team came from Japan.

In morning quiet time, in team meetings, and witness meetings, in interviews when we shared with each other, and in the last half-hour before saying good-night, spent in intercession, we found God's plan

November 15th, 1937.

To the Editor *The Chinese Recorder*

The Chinese Recorder

Dear Sir:—The enclosed resolution was passed at a meeting of the Board of the London Missionary Society in September, and I am passing it on to you in the hope that you may be able to insert it in the Recorder.

Yours sincerely,

Alex. Baxter.

Copy of Resolution.

THAT the Directors of the London Missionary Society, being deeply conscious of the terrible sufferings of Chinese in the war zone and especially of their fellow Christians in consequence of the cruel war which has been inflicted upon their country and its people hereby express to everyone of those affected by this struggle their brotherly sympathy and Christian love. They feel themselves constrained to this expression of care by the fellowship they hold with all who bear the name of Jesus Christ our Lord. They assure their fellow Christians in China of a constant remembrance in prayer, asking that the divine gifts of courage and patience may sustain them in these days of evil and that God will reveal to them His Holy Will.

for our days here, and for the future. We were conscious of the fear all around us, and of the fighting not far away. But the prayers of the Chinese for Japan, and of the Japanese for China were real and deep, and we experienced Christ's reconciling love.

Things like this happened:

When we were preparing the rooms the first day, Miss Y., a student from Peiping, said to me: "There is a Japanese girl student coming, and I want to ask her to be my room-mate." A few days later this Japanese girl, Miss S. sat beside Miss Y. on the platform, and together they told the story of their friendship. It began a year ago, at the house party here, when the two young men, to whom these girls are engaged to be married, became friends. Miss S. said, "When Stephen returned to Japan, he told us the dreadful things our country is doing in China. I had never heard these things before. It made me sad. I have come this year, to do my part in making restitution." Miss Y. said: "When Paul returned to Peiping after the house party last year, he said, 'I have a new friend. He is a Japanese student. He is a good man.' I said: 'Impossible! A Japanese friend? You call a Japanese good?' But because Paul said it, I had to accept it! Paul asked me to write to Miss S. I did not want to. Then a letter came to me from her. It began 'My dearest friend in China.' That made me angry. I tried often to write an answer, but I only wasted a great deal of paper. At last I sent her a long letter, and in it I poured out all that has been in my heart all these years against Japan. When her answer came, I wept, for it was full of apologies. She asked for my forgiveness, and she took all the sins of Japan on herself, and said they were her sins."— Day by day we saw these two young women, the Chinese students, and the Japanese student, walking about, arm in arm, laughing, talking, working, playing together.

A photograph was taken one day, of some of the men, the Chinese wearing Japanese dress, and the Japanese dressed in Chinese costume. A few long Chinese coats were borrowed from the servants. One was taken by mistake from a servants room, without his knowledge. This servant returned just as the group was being photographed, and became angry when he saw his coat being worn by a Japanese. When Stephen, who had worn the coat, understood the difficulty, he and one of the Chinese students went together and apologized. Still the boy was angry, and he stirred up the other servants, so that next day in waiting on table, our Japanese guests were actually neglected.

This servant had been a problem to us in other ways. Next day there was a witness meeting to which the servants were invited. Stephen told the story of his life, speaking in English. Paul stood beside him, interpreting into Chinese. Stephen described the poverty and ill-treatment of his childhood, and his own dishonesty, and how when he was finally reunited to his widowed mother, the hatred in his heart toward all the world, kept him from understanding his mother's love. As he talked of these simple human things, the servants felt he was on their level. He told how he had once been a cook, and at another time a street-vendor, baking himself the cakes which he sold. Then came the story of his conversion, after he had attempted suicide. The great change in his life won his mother from Buddhism to faith in Christ, and changed their house into a real home. As that servant listened, I saw his face melt and all the anger fade from it. At the close of the meeting, he shook hands with Stephen, and said, "You may have my coat any time you want it!" After that he could not do enough for Stephen. He was changed not only toward him, but toward all of us. A few days later, he made a commitment of his life to Christ.

God-control in everything, with all barriers down! This is the final and complete answer to the world's need. We have seen it work deeply in these lives, and have renewed our own faith, and have offered ourselves again to God, to be used in His plan for bringing this answer to bear on every area of life.

NATIONAL CHRISTIAN COUNCIL OF CHINA

Broadcast from Station XMHA, Shanghai
Ronald Rees

October 31, 1937.

This last week the town of Sungkiang, Kangsu, has suffered severely. It is an hour or so down on the line to Hangchow. Last Sunday (October 24) about 18 bombs were dropped in the thickly populated sections of the town. Last Friday they came again. According to an eyewitness, one of our own colleagues who is here now in Shanghai, they appear to have dropped large quantities of bombs systematically from the East of the city, through the centre to the West. Ten or a dozen bombs were dropped on the S. Methodist Compound in successive rounds. The girls school was completely destroyed by flames in 3 hours, so it is inferred the bombs were incendiary. Two residences have been damaged. Small houses around were demolished. At no time have there been soldiers on the compound, not even wounded soldiers, or refugees. A large American flag was flying. Loss of life seems to have been extensive elsewhere in the city. The papers report 1000 killed and wounded with several hospitals completely destroyed. I prefer not to make any comment. We can only extend our deepest sympathy to our friends and all members of the stricken community in Sungkiang.

November 21.

The news from Central China shows great activity on the part of the International Red Cross Committee of which Bishop Roots is a vice-chairman and Dr. J. L. Maxwell one of the secretaries. This Committee at Hankow is in touch with the hospitals in five provinces. The stocks of drugs and medical supplies had been running very low, and it looked as if some hospitals might have to close until this Committee took the situation in hand. Large numbers of wounded have been coming on to their hands, to say nothing of refugees, with the need of providing for them and preventing epidemics. In view of the growing importance of Hankow, it's a source of great satisfaction that there's such a fine representative international committee there and on the job, in close touch with the rest of us down here.

From Changsha in Hunan province we've had word from Mr. Smebye of the Norwegian Missionary Society. The mail service has been good, he says, and they've been glad to get our last Emergency Letter and other material that's been sent. Hunan province is fairly peaceful with work going on as usual and no special difficulties. The schools are full of students.

The neighbouring province of Kiangsi has suffered more. A letter from Kiukiang says they were feeling very cut off from the rest of us until they received some copies of our Broadcast Talks. The number of wounded coming in has kept hospitals busy and they are hard put to it for enough beds and enough supplies. All the schools have large enrollments and the regular work of the church is going on at full

strength. One thing they need is Christian literature and portions of scripture and song sheets, for use among wounded soldiers as well as among civilians; the supply of scriptures in Hankow seems to have been running out because of difficulty in getting more up from Shanghai.

Now let's turn to Sian, or Changan, to use the old historic name that's been officially revived for this ancient city in Shensi province, connected with the coming of the Nestorian Christians to China 1300 years ago, and known throughout the world now because of the dramatic events which took place last December, when the Generalissimo was there. A very informing letter came in a few days ago (dated November 5) from Mr. F. S. Russell of the English Baptist Mission in Sian. They've been spared the horrors of war and are able to carry on a full program of work, but their problem is how to deal with all the wounded soldiers and refugees. The hospitals are crowded out, so that the sick and wounded have overflowed into all sorts of buildings in small groups, where it's very hard to look after them properly. More bedding and clothing is needed, as most of the refugees and soldiers were still wearing thin cotton clothes when they arrived, and it's getting cold now. There aren't nearly enough doctors, nurses and medical supplies to cope with the emergency. The provincial government is finding some work for men refugees, repairing dykes and roads, but it's the women and children who are the chief sufferers. Ten cents a day each is allowed them, but that only provides for two bowls of skilly a day and doesn't allow for warmer clothing and bedding. It's feared that only a few of the hardier ones can hope to survive the coming winter, unless more help comes.

Sian isn't a large city. The people there are responding nobly. The Christian churches and the Y.M.C.A. have organised a joint committee. They've already provided more than 1000 complete sets of warm clothing and are visiting the needy people every day. Girls from the Christian Middle School are taking classes in first aid and helping in the hospitals every day. If our friends in Sian could have more assistance from outside they could do still more. So last Friday we received this appeal in the War Relief Committee of the N. C. C. and promptly voted \$2,000 which we telegraphed to Mr. Russell the same day. It's not a big amount I know. We hope to follow it up with more later if we can. But this is the kind of use we are making of the generous gifts which some of you who are listening now have been sending in. You see we can use all you send, wherever the need seems most urgent. So please continue to send in whatever you find it in your hearts to give, so that we may stand by one another in these days of great distress.

At one committee last Friday we also voted to send \$1,500 to Chengchow, a place of great importance where the Lung-Hai railway crosses the Ping-Han line. Dr. Kepler went to visit that part of the field at our request and recommended this grant, for refugee relief. It was promptly sent to Dr. Stanford Ayers of the S. Baptist Mission there.

Dr. Kepler had previously travelled through Shantung. At Tsingtao he met with Mr. Anspach and others of the Christian Committee. The cotton mills are closed there, so a lot of people are having a hard time. But wounded and refugees from the battle front are not coming that way. They are going south, down the Tsin-Pu railway line.

When Dr. Kepler visited Choutsun he found that the English Baptist hospital there, like other hospitals in that part of Shantung, has responded to the call of the government for doctors and nurses.

The Chinese doctors and senior nurses showed a fine spirit and volunteered for service early in August. Two English doctors are carrying on at Choutsun with a depleted staff.

At Tsinan the great need has been flood relief, with about 200,000 people destitute in some 15 counties, or hsien. The Shantung government has organised relief, and the China International Famine Relief Commission is helping there. It is too early to say if there has been a change in the situation through further fighting on that line.

We'll turn now for a moment to South China. One of the English Presbyterian missionaries in Swatow sends us a very welcome cheque for \$80 for the war relief fund.

Very satisfactory news comes from Amoy (dated November 12). The settlement on Kulangsu has not been damaged, nor has Amoy city, but there has been some shelling of the ferry that connects Amoy Island with the mainland, and of the forts on the east of the island. The work of the churches goes on as usual. Schools are open, but they've got fewer students, which means less income, and so teachers' salaries have had to be cut. The new union Theological College, now at Changchow, is open and has 26 students (6 of them are women) preparing for the ministry of the Christian Church. It's good to hear there's a fine spirit in Amoy, and they send warm messages of sympathy to their brethren in other places less fortunate.

Now we come closer, to conditions in East China. Hangchow has been passing through difficult times. The schools have found it hard to carry on, so the boarding students of Wayland Academy have moved out to Changkow (near Fuyang), about 280 boys, while 500 day students remain in the city. The C.M.S. hospital (Kwang-chi) is doing fine work, but the big exodus of population following the landing of troops on the coast means that they have very few paying patients. Dr. Sze of the Chinese Medical Association has been able to send them very welcome medical supplies, with the splendid help of the Seventh-Day Adventist truck service. But communications are now only possible via Ningpo. The Christian churches in Hangchow are doing good relief work and on Friday last our committee voted \$500 in response to the request of Dr. T. C. Bau, which will be sent to-morrow through Bishop Curtis who is at Hangchow and has been there all these weeks.

Last week we made a brief report of Soochow. Since then events have moved rather fast and Soochow is no longer in Chinese hands. The Christians hospitals had evacuated in good time. We believe all missionaries are safe. Some who got to Nanking have decided not to remain there but to come round to Shanghai, and it's hoped they may be able to undertake relief work presently this side of the line.

Meanwhile there must be a stream of refugees going back through the cities and districts west of the front line, to Nanking. At our War Relief Committee last Friday we used our imaginations a bit. We had no definite request, but we thought it very probable that our friends in Nanking, where there's a very strong Christian Committee, would have a lot of work on their hands. Dr. Y. G. Chen (Chen Yu Gwan) President of the University of Nanking is there, Mr. Lewis Smythe, Mr. Bates and others. So we sent them yesterday \$2,000 as a contribution to help them in whatever work they are tackling.

Now we come to Shanghai. Those of you who don't live here may find it hard to visualise the extent of the problem of relief. Let me see if I can sketch it very roughly for you.

The normal population of Greater Shanghai is about 3 millions of people. About half of them live in the International Settlement and

French Concession. During this emergency most of the other half have come inside the defence areas. At least 1 million must have done so. Of these about 250,000 have been evacuated, leaving 750,000 here.

Of the 750,000 people who are still here, there are three group:

1. Those in refugee camps. There are about 175 camps, some of them crowded, like Chiaotung University and Zikawei, with more than 10,000 people. These refugees in camps number about 150,000 people.

2. Those in the Nantao Safety Zone, under the administration of Father Jacquinot and his committee. There are about 250,000 people in that zone, who after heroic efforts have been provided with food, water, light and some medical care. It has been a thrilling task, to get it organised. The people themselves have behaved splendidly.

3. The third group consists of several hundred thousand people, living with and on their relatives and friends. Some of them have meagre resources that are dwindling and do not know how they can get through the winter. Among them there are some thousands of students who are stranded here. Among them also are a considerable number of foreigners of all nationalities whose homes were in Hongkew and Yangtszepoo, now destroyed.

Taking these 750,000 refugees, the great majority have no homes. How long will it be before their homes can be rebuilt? How long will they have to be supported? Some reckon it will be six months. They've been here 3 months already. If the community has to feed 120,000 people in refugee camps (I say 120,000 because some may get back on to the land) at \$3 a head per month for six months, it will cost over 2 million dollars. That number may be increased if the present resources of others not now in camps should give out.

That won't be the only need for money, either. There are about 42 hospitals in Shanghai with some 7,000 beds. About 24 of these have been treating wounded soldiers. Many if not most of these hospitals are dependent on charity.

November 28.

Next a report from Taian, (dated November 15). The churches there, that is to say the Anglican and the Methodist, have a joint committee. They've been cooperating with others in helping refugees. There are over 3000 in the city. Supplies of clothing have been distributed, as well as food. Large numbers have been coming to the hospital which has been caring for the worst cases among the wounded soldiers. The two Christian middle schools and primary schools are carrying on, but others have closed. Anglican and Methodist missionaries are at their posts and expect to remain there. Many special services are being held and good work done.

There isn't any refugee problem in Canton, they say, but they've organised an International Red Cross Association on the lines of the similar committee in Shanghai. The President is Dr. Wong Man of the Canton Hospital, a British returned Student and a keen Christian, known to many of us when he lived here in Shanghai, and a leader in many Sino-British and other activities. The Hospitals in Canton are all running, with reduced staffs. The churches have been raising a relief fund, which has reached \$5,000, and they've got 30 First Aid groups, with 300 members. Work in the country is going ahead and Lay Leaders Training Institutes are being held. Dr. A. J. Fisher, who sends us part of this information, expresses the deep feelings of sympathy

which friends in Canton feel for us in Shanghai. He adds one thing I should like to pass on to you. The Chinese leaders of the churches in Canton have not been preaching hatred of the enemy. "Their prayers always include a petition for Japan, especially for the Christians in Japan."

Now a little news from Swatow. A good letter has just come from Mr. Ben L. Baker (dated November 22). Early in September Swatow had a rough time with bombs and shelling. Towns further inland also suffered, with considerable loss of civilian life. But more recently Swatow has been spared, and the many people who had left the city have returned. Church work in the city and in the surrounding country districts is going on much as usual. Schools are reopening. Swatow Academy has 200 students. The English Presbyterian and the American Baptist Churches have been raising money for relief. On their behalf Dr. D. H. Zee (Hsu Teng Hui) has sent up \$1,500 for the N.C.C. War Relief Fund. He also says they've made 4000 suits of clothes, and we're going to ask whether they will send us this clothing just as quickly as they can, as every bit of clothing we can get is needed for the hundreds of thousands of refugees in this city. The spirit of the people there is fine, and our humble efforts to send them news of the churches are much appreciated.

The neighbouring city of Amoy has been quite active, as we reported last week. The Amoy Christian Council has now sent \$1,168.00 to our War Relief Fund, and they've prepared also several thousand pieces of clothing.

Now we come to the Yangtsze Valley. Out in West China, Chengtu continues to send in contributions. In September they sent us over \$61,600, the balance of their famine relief fund. Now a further gift of \$200 has come. Dr. Stanley Jones has been visiting Chengtu and reports a very happy and useful time spent among the churches and schools, there and in Hankow and Changsha. He flew from Hongkong and has now returned to that port and to-day he's on his way to India. We're sorry Dr. Jones hasn't been able to visit us in Shanghai, but he feels that he had better go on to take engagements in India. If he does that now he'll be the more free to return to China again in the not too distant future.

Two cities on the north bank of the Yangtsze have sent brief reports. One is from Hwaiyuan, in Anhwei. Mr. George Geng is now working in the Presbyterian School there which has more than 400 boys and 200 girls. The other report is from Yangchow, in this province, where Mr. Fairfield of the American Church Mission says that they have wounded soldiers but no refugee problem. They've only one doctor there. The churches are giving aid with food and clothing. The city is quiet.

As to conditions in the cities round here in East China, a group of foreign friends from Mokanshan, from Hangchow, Shaohsing and elsewhere, travelling through Ningpo, arrived safely in Shanghai last night, a party of 37 all told. Reports from Ningpo indicate that a great many people have left the city, but the Christian Council is carrying on bravely. Hangchow is now isolated, but Bishop Curtis, Dr. Sturton, Dr. MacMullen and others are sticking to their posts. From Soochow comes one good bit of news, that Mr. McNulty, Mr. MacMillan, Mr. McDaniel, Dr. Young and Miss Grier are reported to be back in the city and hoping to open up a hospital and other relief work.

On Friday last we had messages from our friends in Nanking. You may remember last week I reported we had offered them \$2,000 from

our N.C.C. Relief funds, thinking they might be in difficulties, with streams of refugees and wounded passing through. They sent word greatfully accepting this help, because it was only too true that they have been and are in great difficulties. They are in urgent need of doctors and nurses. The University Hospital, they say, "urgently requires doctors and nurses to carry extraordinary burdens." It's almost impossible for us in Shanghai to send help quickly because of the difficulties and delays of travel. We hope Hankow may be able to respond. But it's possible that there may be doctors and nurses within reach of Nanking, as for instance Dr. Fred Manget, who might be able and willing to go there at once, to the University hospital. The need is obviously very urgent.

You may like to hear just a word about the War Relief Committee of the National Christian Council. Contributions are coming in all the time. I have mentioned the money sent last week by Chengtu, Swatow and Amoy, totalling above \$2,800. On Friday last at our committee three gifts from abroad were also reported. One was \$2,000 from Chinese Christians in Singapore for food and clothing to help refugees. Another was U.S.\$100 from a Methodist Church in Detroit, sent by Chinese members of the church there, mostly laundrymen and restaurant keepers. Mr. Starratt is minister of that church. He was working in Chengtu at one time, and his wife, as Miss Delia Dodge, was in the Y.W.C.A. in Canton. It was very good to get this gift from Detroit. The third contribution was U.S.\$1,000 which came to us from New York through the Baptist Mission. So altogether in the last week or so we have received nearly \$9,000, about two thirds of it from Chinese Christians.

From funds in hand we have been responding to the needs that seem to be coming in one after another these days. Last Sunday I reported help given to Sian, Chengchow, Nanking and Hangchow, totalling \$6,000. On Friday we voted \$2,500 more, to assist three pieces of work, the Y.M.C.A., a Youth Service Group in Shanghai, and friends in Tsinau. So you see we can use all the contributions you are able to send, and use them, I think, to good and immediate effect.

To enlist as much cooperation as possible we've been promoting a movement which we call the One Cent Movement in China. The idea is to give one cent a day for relief. That's only 30 cents a month. A large number of our church members could manage that. Many could give 10 cents a day, or \$3.00 a month. Dr. W. Y. Chen has been telling you of the response of the Foochow Church members here in Shanghai. They feel that to give something each day helps to keep you mindful of the daily suffering and needs of others. They are going to make little bags in which the daily gift can be collected—they propose to make 2000 of these bags. Each place that takes up this movement might like to do the same and provide bags for daily use. There are big spiritual possibilities in a simple common effort like this.

We have spoken before of the Christian Forward Movement among the churches in these days. There are three points that are emerging, things that we all want to emphasise throughout the length and breadth of China. (1) One is, of course, relief work, and this One Cent Movement is a part of that. (2) Another is a fresh emphasis upon the gospel in war time, to bring spiritual strength to all our members and to the nation. (3) The third is cooperation, working together unitedly within the nation and working together with our friends abroad in the worldwide church catholic. We are becoming more and more conscious of the strength of this Christian fellowship through the gifts and prayers of people in many lands which speak to us of the love of

God, as they are prompted by that same love of God which is really the strongest thing in the universe.

This morning, in a time of quiet and meditation, I was reading from the sixth chapter of St. Luke's gospel, the passage beginning "I say unto you, love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you." As I read those and the following words, it was like getting into a warm cleansing-bath after you've been walking through a lot of dirt and filth. For this war-torn world is pretty filthy with the pride, the selfishness and the cruelty of sinful men. But here is this amazing spirit of Jesus that doesn't make you run away from life but keeps you clean and generous and loving in it all, even to the point of loving your enemies. When we love other men we're not asked to approve of all they do, nor to lie down and be trampled on. God Himself doesn't do that. But when men go wrong, they are still his children and it hurts him desperately. We are asked to do that too, to recognise other men as our brethren because God is our Father.

For many of us this is a dark hour. But our faith was born in times like this. Was not Jesus crucified, and did not His Spirit rise triumphant? Love was stronger than sin and death. And the good news is this, not merely that we hope some day for a good time of peace and security, but that a new love and power came into human life with Jesus Christ. And that love and power here and now can put new heart and courage into every one of us, so that we rise triumphant over every experience of suffering and evil.

SHAOSEN. DESTROYED BY BOMBS

On the morning of November 30, just before noon, the picturesque and historical town of Shaosan, situated eight miles east of Hangchow across the Chientang river, was badly bombed. It is a dreadful sight to behold, for the airmen did their work well. At least two thirds of the city is in ruins. In coming among the wreckage one is strongly reminded of the towns in Flanders during the great war, when the destruction was so complete that one tile did not rest upon another. The dead are mixed up with the débris. Some of the bodies remain unclaimed and unburied—a ghastly sight, ripped and mutilated by the fangs of modern instruments of war. The people that remain are stunned, for the black shadow of fear haunts them, and they live in dread of a return visit of these terrible engines of death which ride in the wind.

The aim of the raiders was well defined and the demolition of Government offices, Police headquarters, chamber of commerce and the premises of the People's Party, was entire. Most of the buildings are completely wiped out of existence. Shell holes of varying dimensions abound and, judging from the widespread destruction, numerous high explosives made direct hits. This demolition and carnage has been brought about at a terrible cost to the common people. Whole families are engulfed in untold suffering and loss. In one section of the city alone, schools, shops, homes, three small hospitals and dispensaries have been blown to pieces. A fine old temple, memorial to one of Shaosan's ancients, has suffered a like fate.

Pine Board Coffins

Hurriedly made pine board coffins are to be seen in every direction resting on the débris of ruined homes, with weeping women bending over in sorrow. The loss of life can never be correctly tabulated for

it is known that a large number of bodies are buried beneath the débris. A doctor, who stood bewildered on a pile of ruins which, but a short time before was a beautifully modern-equipped country hospital, exclaimed, "For over an hour, the bombs fell like rain, and we had nowhere to flee for safety."

Shaosan is the gateway to Shaohsing and Ningpo. It is intersected with canals, and before the introduction of railway and motor the waterways were alive with traffic. In modern times the old city has come into its own again for, in the near future, it was to have served as an important railway junction and even now, the purr and throb of motor busses speak of the rapid changes taking place. But in one short hour all was made desolate, and the main waterway is strewn with the broken remains of the people's possessions. It is such sights as these that make this hideous anachronism of war a stark reality. Some members of the Christian Church have lost their all, and yet their faces are radiant with thankfulness for a spared life. With commendable courage, shielded by a mantle of faith, they are already beginning the big adventure over again. N.-C. D. N. Dec. 12, 1937.

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Work and Workers

Consecration of Bishop Roberts:

The Holy Trinity Cathedral yesterday morning was filled with a large congregation, mostly Chinese, for a Chinese Christian service which also marked the end of the long episcopate of the Right Rev. Frederic Rogers Graves, D.D., although it was held for the Consecration of his successor, the Rev. W. P. Roberts. In the afternoon, a reception was held in their honour by the American Church Mission in the social hall of St. John's Mission.

Guests who were invited to the afternoon reception to represent the laity, as it were, included Mr. Herbert Phillips, H. M. Consul-General, Mr. Clarence E. Gauss, U. S. Consul-General, Brigadier-General John C. Beaumont, and others.

At the morning's service in the Cathedral, Bishop Graves saw the end of an episcopate which began when he came to Shanghai from Hankow in 1896 to be the successor of Bishop Boone as Bishop of the American Church Mission.

The Ministers of the Consecration at the service yesterday comprised:—

The Most Rev. Francis Lushington Norris, Consecrator; the Rt. Rev. Frederick Rogers Graves; and Rt. Rev. Sing Tsae-seng, Co-Consecrators and Presenting Bishops; the Rev. Edward Ryant Dyer and the Rev. Ni Nan-jen, Attending Presbyters; the Rev. Yu En-su, Preacher; the Rev. Wei Hsi-pen, Litanist; Mr. Li Mo-hsi, Register of the Chinese Church; the Rev. Hollis Samuel Smith, Deputy Registrar of the American Church; and the Rev. Montgomery Hunt Throop, Master of Ceremonies. N.-C. D. N. Dec. 1, 1937.

Retirement of Bishop Graves:

The consecration of the Rt. Rev. W. P. Roberts as Bishop of Shanghai was carried out with traditional ceremony yesterday in impressive manner. The canonical minimum of three consecrating Bishops whose ages totalled 218 years was duly secured, despite the difficulty of communications. Bishop Norris was able to arrive from Peiping, Bishop Sing from Ningpo and Bishop Graves completed the number required to consecrate his successor. The Rt. Rev. Frederick Rogers Graves' forty-four years' administration

of the diocese of Shanghai thus comes to an end. That régime has seen the original diocese, modified by the creation of the separate Bishopric of Hankow which in turn produced another separate see of Anking in due course. An authoritative account of these episcopal developments has already explained the circumstances in which the Bishopric of Shanghai under a concordat arranged under Bishop Graves' auspices leaves the administration of the Holy Trinity Church to the Bishop of Chekiang at Hangchow. So Shanghai has the distinction of being served by two Bishops and only the dislocation of the communications between Hangchow and Shanghai prevented Bishop Curtis from participating in yesterday's ceremony. A similar disability prevented the attendance of the Bishops of Hankow and Anking who would otherwise have made certain of their attendance. The retirement of Bishop Graves evokes special gratitude for the magnificent efficiency and devotion with which he has so long ruled his diocese. By general consent he has been what is known as a strong Bishop and that does not—in this part of the world at all events—imply a frequent appearance in the forefront of current controversy. It rather connotes a strict attention to the administrative requirements of the charge, as well as to those spiritual duties which demand the nice co-operation of practice with precept. On those grounds Bishop Graves has commanded general confidence and esteem. It is fifty-six years since he first came to China as a missionary at Wuchang, after graduating at the General Theological Seminary in his own land. Except for two years as Professor of Theology at St. John's University, Shanghai, he remained in Wuchang until 1893 when he returned to Shanghai to be consecrated as successor to

Bishop Boone. In addition to the Doctorate of Divinity accorded to him in the United States of America in 1893 he received in 1908 the same distinction at the hands of Oxford University. He carries into retirement the good-wishes of all his friends in China.

Bishop Graves was 35 when he assumed charge of the Shanghai diocese. His newly-consecrated successor is 49 with twenty-three years' service in China to his credit. Bishop Roberts first came to this country in 1914, having graduated at Yale. He had experience at St. John's University, Shanghai, and also at Soochow before being transferred for the second time to Nanking in 1923. He has worked in the capital until he accepted the charge with which he has now been duly invested. Bishop Roberts comes to his see at a time when it is under the cloud of a distressing and ravaging war. Nearly every part of his wide territory has learnt of the horrors of modern warfare during the last few weeks. He cannot for the moment make himself fully known to his people in his new capacity. In that situation he is assured of general sympathy. In his judgment and leadership the diocese will trust for guidance as it faces the present dislocation and eventually addresses itself to the work of rehabilitation. Despite the upheaval the spirit of its fellowship must steadily continue to exercise its influence, overcoming the obstacles which prevent physical contact and communion. Indeed it well may be that the new Bishop, sensing the significance of the affliction around him, will consider the opportunity now offered him as a source of abundant inspiration. His experience has been gained in the very heart of the new China which is today groping for encouragement. He will thereby be greatly endowed with the perception of the spiritual needs of those who come under his

episcopal charge. Editorial N.C. D. N. Dec. 1, 1937.

The Church of England in China:—The diocese of Hongkong is called in Chinese "Kong Yuet". It is a diocese of the C.H.S.K.H. Chung Hua Sheng Kung Hui, which means literally The Holy Catholic Church in China, is the name adopted by Anglican Churches which have been planted in China by the American Anglican Church, the Canadian Anglican Church and the three great English Societies—the C.I.M., S.P.G., and C.M.S.

This Church is governed by a General Synod which meets every three years as a guest of one or other of its twelve dioceses. Three years ago we met in Wuhu on the Yangtse. In April this year we meet in Foochow.

General Synod meets in two halves. There is a House of Bishops, presided over by our "Archbishop", Bishop Norris of Peiping, and the House of Delegates, which includes clergy and lay representatives from the various dioceses.

There is also every three years a triennial meeting of one of the most remarkable organisations in the Chinese Church, the Women's Service League (whose Chairman is our own Mrs. Woo, mother of Dr. Arthur Woo and Dr. Katie Woo of St. Paul's Girls' College).

The most important matter coming before the House of Bishops at this meeting is the nomination of the new Bishop of Shanghai. Shanghai Diocese was founded in 1844 by the American Church (i.e., five years before our own Diocese). The present Bishop of Shanghai, Bishop Graves, was appointed Bishop of Shanghai before the present Bishop of Hong Kong was born. He has a wonderful record of service, in which the diocese of Shanghai, which includes also the great city of Nanking, has grown to be the largest diocese in members and

general strength in all China. He will be a very difficult man to follow.

The three American Bishops in China (Shanghai, Nanking and Hankow), though nominated by our own House of Bishops, have to be formally elected by the House of Bishops in America, who have power to elect someone quite different, but they are not likely to use this power.

The other business of importance is the whole question of our own mission in Sianfu. There have been troubled times in that district in the last six months, but results have been good in pacification and improved administration. Improved administration always increases the opportunities for missionary work. It is, therefore, important that we should be ready to meet the new demands which may arise. The Mission is supported by the other eleven dioceses of the Chinese Church, each taking a share of its total budget. It is easy to imagine that money-raising is a difficult matter for the young Chinese Church, even for a mission to their own fellow-countrymen in the far north-west, as they are at the same time endeavouring to support their own clergy with practically no endowments. On the other hand, the moral and spiritual value of such an endeavour is very high. The whole work of the Sianfu Mission, under Bishop T. K. Shen, is very near to the heart of all Chinese churchmen.

This year's Synod is also the 25th anniversary of our organisation as an autonomous province. Directly our Synod is over a similar meeting of General Synod of our sister church in Japan holds the 50th anniversary of its organisation as an autonomous province. Bishop Lindel Tsen, Bishop of the diocese of Honan, will fly from Foochow to Japan as a fraternal delegate to their meeting.

The Church Missionary Society, which inaugurated and still supports the bulk of the missionary work of the diocese, raises annually in Britain about £400,000 (about £70,000 of this total being for medical work). This money is spent in the support of missionaries, and in grants to the young Churches. In addition to supporting about 20 missionaries, the C.M.S. makes a grant of \$12,000 to this diocese for general work and \$4,000 for medical work. This grant is reduced by about \$120 each year, the reduction being more than met by the increase in giving by Chinese Christians.

The Bible Churchmen's Missionary Society working in Kwang-si makes about the same contribution in personnel and money for all their work in China—the greater proportion of which is at present in this diocese. From *South China* issued by the Victoria Diocesan and Missionary Association, May 1, 1937.

Dr. Stanley Jones in West China:—A week ago Mr. Rees referred to the very helpful visit which Dr. Stanley Jones has just made to Szechwan. A letter from Bishop Ralph Ward, of the Methodist Episcopal Church, written from Chungking on November 19, gives us some further details which are too good to keep to ourselves. Let me read several sentences. Bishop Ward says:

"The rapid and sweeping changes in national life are effecting great changes in Szechwan. Thousands of students and teachers, business and professional people and government officials are bringing a broader outlook, many material things and creative power. Many of the newcomers are Christians. Most of them are at least awakened spiritually. The local Christian communities need adjustment to the new opportunities, not to speak of their need for more

vital Christian faith and life for themselves. The coming of Dr. Jones has been Providential....

"The set-ups in Chengtu and Chungking differed somewhat but were the same in important essentials. Dr. Jones gave his messages to the workers and Church groups in both places, namely, official Christian workers and Church members, students in Christian schools, students in government schools and non-Christians and near-Christians in the general communities.... Dr. Jones' fundamental and outspoken loyalty to the Chinese needs in the present war was well advertised and gave him an early welcome and popular hearing. His reach to personal spiritual needs, the consistency of his Christian philosophy, his charming didactic ability and the clearness of his presentation of the comprehensiveness of the Kingdom of God had unusual influence. To me the response of Government school students and those in the business and professional world was more significant than that of employed Chinese Christian workers and students in our Church schools though very evidently these latter groups were much helped....

"A valuable feature of the service of Dr. Jones is that it was so broad in its outreach and fundamental in its spiritual values and so related to present conditions that it will not stand as a sort of 'spasm' or 'spurt' but a contribution to a new tide of spiritual life and evangelism."

So much for Bishop Ward's report. A Chinese letter from the local Christian Council at Chungking says that Dr. Jones during his stay there from November 13 to 18 spoke at 25 meetings, with an attendance of 13,959 people including over 6,000 students, and that over 360 have enrolled for Bible study classes. Word also came during the week that Dr. Jones did not leave

China as early as we had supposed, but was still in Changsha as recently as last Monday. We may thank God for this visit, at this time, from Dr. Jones. E. H. Ballou, N. C. C. Broadcast, Dec. 5, 1937.

Refugee Work in Shanghai:—The refugee camps are filled with children. Their laughter rings out merrily in the midst of the gloomiest surroundings. Children must be doing something. In one camp, two little girls found a profitable occupation twirling wet straw into twine!

In every camp there are school children who already know how to read. Some have reached the higher forms in school. Many, however, have not had this privilege. That the destructive influences of idleness may be changed into constructive opportunity, classes are being formed in the camps. Even without stimulus from the authorities, Boy and Girl Scouts have gathered together the children and taught them. Books have been donated or sold at a discount by the book companies. Slates and pencils have been given out. In the more efficiently managed camps, a programme of regular school work is carried on, rooms are set aside for the work, volunteer teachers have so graded the children that three or four standards of work are possible. Perhaps even examinations and certificates will follow!

Like everything else, even this education requires a minimum amount of money. With many experienced teachers donating time, the main outlay will be for books, pencils and paper. Two or three teachers who can give full time to the work will be glad to serve for maintenance salary.

The staff of the Chinese Department of the Bureau of Education of the Shanghai Municipal Council are leading in this splendid service. Dr. H. C. Chen is guiding with his counsel. The

staff is helping to support the work, giving sacrificially.

One outstanding incident which may well prove a suggestion for many to follow was the gift of \$100 presented by Mr. Chang Ling Fei. Mr. Chang is the headmaster of the Pin Hai Primary School. The gift is the sum which was to have been spent for the wedding feast of his son. But, because of the times, all concerned felt that the higher joy of the occasion was to give the refugee children a chance.

Will others follow in their steps, and sacrifice selfish pleasure that suffering children may be given a hope for the future?

(Mrs. W. A.) Idabelle Lewis Main, Shanghai, N.-C. D. N., Dec. 1, 1937.

Floods in Shantung:—Over two million people in Shantung are today without homes or abode, as a result of the overflow of the Yellow River and its tributaries. As if competing with the military situation that is already doing its share of devastation, the Yellow River has again run amuck. Reports have reached the Head Office of the China International Famine Relief Commission that a total of 38 hsien in Shantung has been affected by the inundation of the Yellow River, Wei Ho, Mahsia Ho, Yufu Ho and Shu Ho. Sixteen other districts have been suffering from the damages of an earthquake while one has been hit by rainstorm. It is feared that the disaster may turn out to be more serious than the Yellow River flood of 1935.

According to investigations made by the Shantung Provincial Committee of the C.I.F.R.C., the Yellow River exacts a toll of 16 districts with a total population of 917,300. The waters of Wei Ho and Mahsia Ho now run through 12 hsien, with a total population of 500,000. Even Shu Ho, much farther east, does its share of destruction to a population of 30,000 scattered in two

hsien. All in all, a total population of 2,090,800 in the province are now affected by flood. *C.I.F.R.C. News Bulletin*, Dec. 1, 1937.

Neutral Group Inaugurates Safety Zone for Refugees in Shanghai:—Through the efforts of seven Shanghai leaders, a safety zone for non-combatants in Nantao, the old Chinese city, was inaugurated with the permission of the Chinese and the Japanese military authorities on November 11. Those responsible for the institution and management of this project are: Mr. C. Babaud, Mr. G. F. Andrew, Mr. Hans Berents, Brig.-General E. B. Macnaghten, Father R. P. Jacquinot, Mr. A. Jaspar and Mr. W. H. Plant.

The Nantao Safety Area is bounded by the French Concession on the north and Fong Pang Road on the south, and is accommodating between 200,000 and 250,000 refugees, most of whom have come from Pootung and the surrounding districts of Greater Shanghai. At the minimum rate of \$3.00 per refugee per month, at least several hundred thousand dollars a month will be required to merely feed this large refugee population. Mr. G. F. Andrew, treasurer of the Supervisory Committee stated that up to the end of November he had received about \$73,000 in contributions and 4,800 bags of rice for the Nantao refugees.

The area is now divided into nine subdistricts, each with its own supervisor. Order is being quickly restored in the once panicstricken city, and a health division, a protection division, a food division and a shelter division have been organized to facilitate various phases of relief work. Observers state that the inauguration and successful management of the Nantao Safety Zone have not only saved thousands of lives but also millions of dollars worth of property, and hope that

the so-called "Jacquinot Zone" may be copied the world over in case of war. *C.I.F.R.C. News Bulletin*, Dec. 1, 1937.

C. I. F. R. C. Grants Another \$10,000.00 for War Relief:—The Executive Committee of the C.I.F.R.C. has made another appropriation of \$10,000 for war relief in Shanghai. The first appropriation of the same amount was allocated early in September to various relief organizations for the care and evacuation of refugees. In view of the fact that more refugees have entered Shanghai from the outlying districts, the Commission considers it urgent that further funds should be made available and be allocated as the situation demands.

From January this year to November 23, the Commission has made the following grants for war relief, flood relief and drought relief: (Total \$63,900.00)

Aside from the above grants the Executive Committee has also earmarked a sum of \$17,856.74, being unallocated proceeds from the Commission's campaigns, for general relief purposes. *C.I.F.R.C. News Bulletin*, Dec. 1, 1937.

American Advisory Group Donates \$10,000 to Soochow:—On behalf of China Famine Relief, Inc., New York City, the American Advisory Committee in Shanghai has turned over a sum of \$10,000 to the C.I.F.R.C. for relief work among war refugees in and around Soochow.

It may be recalled that following appeals cabled by a number of Shanghai organizations and leaders, China Famine Relief, Inc. and several other American charitable institutions have launched financial campaigns to raise funds for war relief work in China. Further gifts from these American sources are expected shortly.

In this connection, it is interesting to note that with a view to coping with the present emer-

gency, Chinese and foreign friends in a number of cities in China have inaugurated International Red Cross or Relief Committees. Among those cities which have already set up these joint relief committees are: Hankow, Canton, Nanking, Soochow, Wusih and Sian. It is definitely learned that Bishop Logan Roots, a prominent resident in Central China, is serving as vice-chairman of the Hankow International Red Cross Committee, with Dr. J. L. Maxwell as one of the secretaries. In Canton an International Red Cross committee has been organized with Mr. Edward H. Lockwood as secretary, while in Nanking Dr. M. S. Bates, Rev. W. P. Mills and Mr. George Fitch are reported to be playing an equally active role in the city's relief efforts. *C.I.F.R.C. News Bulletin*, Dec. 1, 1937.

Shanghai International Red Cross Organized:—With a view to promoting better co-ordination in relief and campaign efforts, and in this way to more effectively cope with the present emergency in Shanghai, an International Committee of the Red Cross Society of China (generally called the Shanghai International Red Cross) was formed on October 2 by a group of Chinese and foreign leaders in this city. The new organization has received a charter from the Red Cross Society of China and is authorized to function within the International Settlement, the French Concession, the Municipality of Greater Shanghai and surrounding areas.

The Executive Committee of the Shanghai International Red Cross, with headquarters at the Park Hotel, is composed of the following members:

Dr. W. W. Yen, chairman; Father R. P. Jacquinot, Mr. L. W. H. Plant and Mr. J. R. Jones, vice-chairmen; Dr. J. E. Baker, director; Dr. Y. Y. Tsu and Mr. C. W. Petitt, executive secretaries; Mr. C. W. Bennett, treasurer; Dr.

S. M. Sze, secretary; Mr. G. Findlay Andrew, Mr. R. Calder-Marshall, Mr. J. K. Choy, Mr. J. Donné, Mr. Feng Ping-nan, Mr. J. Hers, Rev. R. D. Rees, Dr. Sao-Ke Alfred Sze and Dr. F. C. Yen.

Shortly after its formation, the Shanghai International Red Cross cabled a number of appeals to philanthropic organizations in the United States and England. Officers of the International Red Cross estimate that a total of \$10,000,000 Chinese currency will be needed to adequately take care of the multitudes of war victims and emergency hospitals here for the next six months, and in view of the local trade depression they are making vigorous efforts to raise as much money from abroad as possible. The Ministry of Finance of the Chinese Government has given the International Red Cross a gift of \$1,000,000, of which amount \$200,000 is in cash and the remainder in bonds. Several friends are now assisting the Red Cross in converting these bonds into ready cash, so that they will be immediately available for relief work.

Many individuals and organizations have responded to the Red Cross appeal in generous terms. Among the leading donations received by the International Red Cross up to the time we go to press are: American Advisory Committee for China Famine Relief, Inc., \$90,000; British Fund for Relief in China, \$50,000; American National Red Cross, \$15,000; Red Cross Society of China, \$10,000; Foreign staff members of the Directorate General for Salt Administration, \$2,300; Parc des Eports, \$1,211.52; Fukien Christian Council, \$1-158.52; Netherlands Harbour Works Co., \$1,000; Hanover Fire Insurance Co., \$1,000; National Union Fire Insurance Co., \$1,000; United States Life Insurance Co., \$1,000; Messrs. Elizalde and Co., \$1,000; China Merchants Steamship Co., \$1,000; Dr. W. W. Yen,

\$1,000; and Mrs. F. H. Marshall, \$300 gold. Up to and including November 20, the Shanghai International Red Cross has obtained a total of \$383,280.07 in cash.

In regard to allocations made to its various Committees for relief activities in and around Shanghai, the International Red Cross has up to the time we go to press granted a total of \$276,329.09. Of

this sum, the overwhelming portions are devoted to work among refugees and to emergency hospitals. The total already granted for refugees amounts to more than \$167,000 while that for wounded soldiers is more than \$82,000. For medical supplies, the International Red Cross has, so far, granted a sum of \$24,156.00. *C.I.F.R.C. News Bulletin*, Dec. 1, 1937.

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Notes on Contributors

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Rev. A. F. Ufford has for many years been doing missionary work in Shaohing, Chekiang, and is a member of the American Baptist Foreign Missionary Society.

Dr. P. C. Hsu was formerly on the faculty of Yenching University. He has recently resigned his position as General Secretary of the Kiangsi Christian Rural Service Union to take up work on the faculty of the University of Shanghai.

Rev. Geo. H. McNeur is a member of the Presbyterian Church of New Zealand and is working as a missionary in Kong-chuen (via Canton).

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Abbreviations: BR, Book Review; C, Correspondence; Ed, Editorial

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